

**PRACTICAL
PSYCHO-
ANALYSIS**

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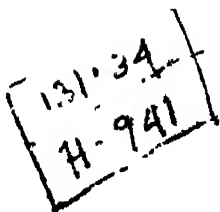
PRACTICAL PSYCHO- ANALYSIS

By
H. ERNEST HUNT

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CHAPTER II

OUR INHERITED EQUIPMENT

As soon as ever we come into the world the subconscious, which we have seen to contain a host of memories, begins to register our every fresh impression with exactitude. Everything borne along by the stream of consciousness always flowing during our waking day, and in another fashion during sleep, finds its way into the reservoir of the subconscious, making its mark for just exactly what it is worth. Feeble impressions leave but a slight record, but strong ones leave a big impress; and we know of nothing to suggest that this record can ever be wiped out. We have plenty of evidence for memory, but none whatever in the true sense for forgetting. We usually use forgetting to imply our inability to re-collect what we may know to have been collected. Memory is perfect, but recollection is frequently faulty, and must be trained.

We see things, long passed out of mind, returning with the clearest accuracy in cases of delirium, old memories are brought back and past days recalled. The mind's machine is running loose, and though the records may be sadly jumbled and mixed, the fact that it is giving out a reproduction of once-stored facts is proof that the records of these still exist. It would be folly to think that the mind could babble from records that had vanished. Something of the same kind happens in some dreams, where again we mix our memories when reason sleeps, transposing things into strange conjunctions which nevertheless seem for the time acceptable enough. This again must show that the memories themselves remain to be mixed. We do not say that dreams themselves are memories, but that the raw material of dreams, so to speak, compounded in their various forms is memory.

There is another way of releasing inhibitions and allowing the subconscious to run by itself, known as intoxication. When a man is "in his cups" he brings forth subconscious treasures which might much better have been kept to himself. The drunkard shows how intrinsically impossible is this idea of giving the subconscious unrestrained and free expression; but it also proves the faithfulness with which his every thought and action has originally gone on record.

Perhaps the most significant evidence for the fullness of memory is afforded by the experience of those who have been apparently drowned. One of the most interesting cases on record is that recorded by Admiral Beaufort who, when he was a Middy, was knocked overboard from a pinnacle in Portsmouth Harbour and apparently drowned. He was, however, rescued and resuscitated. He tells us that immediately he lost consciousness he found his consciousness, in his own words, "reinvigorated in a ratio beyond all description." Then commenced a strange review of all his life's experiences, "a slow panorama" he calls it, from his earliest days. He passed through all the events of his life afresh and, as he says, he saw not only the events themselves, but all the causes that led up to them, and all the events that followed from them.

This experience led him to suggest that this subconscious record is none other than the Judgment Book of Scripture, and that the Recording Angel is surely our own memory. He goes on to say that to all intents and purposes he was dead, having lost consciousness of the waking world, and that had he not been rescued he would have remained dead. This suggested to him that his experience might be that of anyone who crossed the border, there to be confronted by his own record, and there, in the true view given by the cause and consequence of events, to become his own just Judge. However that may be, the Admiral's experience adds testimony to the fact of the perfect memory-record in mind.

A curious phase is exhibited in some old folk whose memories for ordinary things are practically non-existent. Their "second childhood" shows their true memory—as

opposed to recollection—going back sixty, seventy, or eighty years with unfailing accuracy and detail. This is but a reproduction of their earliest days, the original record of the first childhood's days going into the brain machine again, indicating anew the scope of memory as being life-long. When we add to these the presumptions which we gather from hypnosis and from psycho-analysis itself, we are driven to the conclusion that memory in the sense of the accurate registration of impressions is absolute. This seems to be one of the major facts of life, and its influence is far-reaching and profound.

All this mass of memory material thus acquired in the subconscious mind possesses a living influence, it is not like dead matter filed away in pigeon-holes never to be looked at again. This matter is assimilated and combined, worked upon and expanded, and provides the impulse and initiative for future thought and action. Here are being fashioned in the chambers of the mind the "reasons why" of actions yet to be, and therefore it is to this department of mind that we must look for the ultimate causes of conduct and behaviour. This is what distinguishes our modern psychology from that of a more ancient day when it was sufficient to describe the process instead of indicating its origin.

The stream of consciousness carries its mass of material into the subconscious mind the whole day long, and each item is registered for just what it is worth. Good and bad alike are thus written in mind, and each individual impress is received with some sort of feeling of emotional tone, pleasant or unpleasant as the case may be. Some items may be received with indifference, but this is comparatively rare. Those things which are pleasurable we tend to repeat and dwell upon, in order that we may again experience their happiness; but the things which cause us pain or discomfort are naturally relegated into the background. In effect we exercise a sort of censorship in mind which forbids unhappy memories to come into consciousness.

But "out of sight" is not in the least "out of mind," as the proverb says. On the contrary these unpleasant

items are very much in mind, and merely become more insidious and dangerous because they are concealed from consciousness. They are now hidden instead of open enemies, working by devious ways of attack. Just as an infection in the body may set up a whole train of evils, taking all sorts of disguised forms, so a shock, emotional difficulty, or repressed experience, perhaps completely passed from conscious memory and forgotten, may start as the focus point of all kinds of mental difficulty. These in turn may bring on physical trouble as a secondary consequence, so that it is impossible to limit the harm that may arise from this frequent dismissal of difficulties into the subconscious and their repression from conscious thought.

The mind works naturally through association of ideas, and linked topics gradually build themselves together, as it were, into family groups. The parent idea gathers kindred ideas into the fold, and these again unite with related thoughts until quite gradually and normally we have a sort of compact mass of similar and related impressions, which we now call a complex. The mind revolves about a topic with a kind of vortex effect, sucking into the main stream associated ideas. These complexes may be of any and every kind, helpful and harmful according to types. They colour our outlook and influence our thinking, they create our prejudices and inform our likes and dislikes. We cannot contract out of them, nor do we wish to do so, at any rate so long as they are normal and healthy. But when we develop a harmful or unhappy complex we set up a train of troubles.

These troubles are precisely those which psycho-analysis sets out to remedy, by delving into the subconscious mind and ferreting out the infection in mind which is setting up the mental inflammation. Possibly the root cause of the trouble has long passed from consciousness and has been, as we say, forgotten; but it gives the best evidence for its continued activity by the unhappy chain of troubles it originates. If the cause can be found and the mental wound opened up, so that the infection can be sterilised by the application of truth and reason, then the troubles

arising therefrom should vanish; and this is the heart and essence of psycho-analysis.

The difficulty is of course that we never can know what is in our subconscious, for the mere fact that we do not recollect a thing is no guarantee that we do not know it, still less that we never knew it. All of us must realise that we have in our time learned a thousand things which now have, as we say, passed from memory; in fact it would be clearly impossible to carry on if we did *not* forget as we passed from one thing to another. One single day's events would in that case so crowd the mind that it would be stifled. So wise Nature decrees that the conscious mind shall deal with one thing at a time, passing from one thing to the next and forgetting as it goes, while the subconscious mind does its part in storing in its mighty reservoir all the items as they pass from consciousness.

This means that our subconscious is a treasure house as well as a junk heap, and usually we ignore the treasure and are worried by the rubbish. It has been said that in subconsciousness we are all millionaires, but that in consciousness we are trusted with only a one-pound note at a time. Consequently we grow so accustomed to living and working on the one-pound note level that we forget we are millionaires. If we learn rightly to make use of the resources of the subconscious we can increase our efficiency to a remarkable degree, while if we realise the way in which this same subconscious can infect the normalcy of mind we are then in a position to take the proper precautions against such difficulties.

The present study therefore has an eminently practical value in that it makes us wise as to harmful contingencies before they arise, whereas ordinary psycho-analysis in practice amounts to curing the trouble after it has arisen. Prevention is a thousand times better than cure. Actually the possibility of anyone tracking down a deep-buried complex in his own mind by self-analysis is not very strong, and, as may be imagined, there are difficulties in combining both hunter and quarry in the same individual. But when we learn of the way in which these processes continually work in our minds we can check first ten-

dencies, and very often we can dissolve difficulties in their early stages by recognising our wrong modes of thought.

One great principle thus very early established is that in order to prevent the formation of harmful complexes we should never resort to the futile process known as "burying the hatchet." In order to patch up a quarrel one person may magnanimously say, "Well, never mind, my dear, we won't say another word about it." But the mind is very like the parrot which didn't say much but thought a lot, and while the matter is thus summarily dismissed from mind the grievance is still allowed to rankle because it has never been faced and threshed out. This resentment is a source of possible and even probable infection, it is a nucleus of a complex which will soon gather further hurt from the sense of injustice and of being misunderstood, from fancied slights and repeated pinpricks, until it grows to quite a respectably-sized complex. Then the usual results commence to follow, and a coolness sets in between the two people. The friendship wanes as the complex begins to distort both outlook and judgment, and every false verdict serves but to add fuel to the flame. Then jealousy or hatred are aroused, and these in turn affect the action of the ductless glands which begin to pour poison into the blood stream; thus physical ills begin to supervene upon the mental disturbance.

All this is action in mind and body set up by the buried hatchet which has by this time either become enlarged to many times its size or else has been forgotten altogether as the original cause of the trouble. But if we recognise these well-marked steps of the onset of trouble we can perfectly easily obviate the whole train of troubles by *NOT* burying the hatchet. We can insist on talking things out to a satisfactory conclusion, facing up to our difficulties in consciousness and refusing to allow the sub-conscious to receive by repression any further supplies of deleterious material. This is better a thousand times than digging out the poison after it has done its dire work.

Let us forswear that false proverb, "Out of sight, out of mind," for the fallacy it contains, and let us refuse to think that we can repress our disagreeable ideas and censor

their expression in mind without finding trouble. If we make the habit of meeting problems and settling them out of hand, it is remarkable how soon we acquire a decisiveness of mind, and best of all we keep our subconscious mind clear of all the barbed-wire entanglements of hidden complexes.

CHAPTER III

WHAT COMPLEXES CAN DO

It must not be assumed that complexes in themselves are bad, for like most of the mind's weapons they are two-edged. Everybody has complexes, or groups of habits, which are of the greatest use, but there are also harmful complexes which may get out of hand and dominate us to our undoing. We develop the helpful, and make increasing use of them, but the buried and harmful complexes must be sterilised or better still avoided in advance.

We observe these group ideas at work in anyone who concentrates for any undue length of time upon any particular topic. The man who spends much of his time upon the golf course develops a golf complex, thinks golf, dreams golf and hardly talks of anything else. If we carefully steer the conversation with him into other channels it is remarkable how soon he will drag in the 'Royal and Ancient' again. It sways his thoughts and he becomes super-interested in the game and under-interested in other things, and since everything goes on permanent record in mind as a result of mechanical accumulation of ideas this bias becomes more and more marked. He is indeed on the road to becoming a golf maniac.

Over-concentration on any topic is bad, for even a virtue carried to excess becomes a vice, consequently we have to be on our guard against any extreme specialisation which works to the detriment of the general balance. We find in exactly the same way as with golf that there are religious complexes, money complexes, gambling complexes and a hundred others—all these are distortions of mind and carry their own penalty with them in that they deprive the mind of other interests which would keep it sweetly sane. Statistics show that a high proportion of

medical men who specialise on a particular disease eventually succumb to the complaint on which they have concentrated. The preoccupied mind seems to lead to a like predisposition of the physical body.

But the complexes with which we usually have to deal are those with a hurtful tone, nearly always concerned with the emotions; these we usually censor and refuse to deal with in consciousness, and in many cases forget the original wound. Such buried poisons act like foreign bodies in the mind and set up inflammation, and we see the results of this, but not the true cause. All sorts of queer crankiness may thus arise, for the poison has to work out in some way, and if there is no normal expression there is pretty certain to be an abnormal outlet. These are the perversions or false expressions which are so common and apparently so unreasonable. But reason is a conscious faculty, while the complex is subconscious. When the balance of mind is disturbed, anything becomes reasonable to the sufferer, as it does to the dreamer in sleep.

One of the most frequent modes of perverted expression is a revulsion of feeling, or a kind of swing of the pendulum from one extreme to the other. A young man, let us say, is jilted by his girl, perhaps after an engagement of several years, and suffers a severe emotional shock. It hurts both his pride and his affections, he cannot even bear to think of it or of what he has lost; so he represses the experience with all its host of regrets, disappointments and shattered hopes, aggregated to make quite an important complex. What is he to do? Obviously something is bound to happen; but what? He may react to it in a variety of ways according to the general balance of the whole mind; but probably the one thing that he does *not* do is to argue it out consciously with himself on commonsense lines. If he did, he might even congratulate himself on having had a lucky escape from a lifelong shackle with a young lady obviously on the facts of the case unfitted to bring him the happiness he desired. Then the disturbing element would be absorbed into the mainstream of mind.

No he will probably not do this. The emotions, however, have already distorted his conscious judgment, and his subconscious processes react in quite another fashion. He may go off in far too much of a hurry and promptly get engaged to the first girl he meets, to marry in haste and repent at leisure. Or perhaps he finds refuge in work at high pressure which drains his energies and leaves him no time to think. Or he may henceforth refuse to have anything whatever to do with women, and grow into a fierce woman-hater by reaction from his experience with the one woman. In this case he now avoids the society of women and any feminine contact whatever because such would stir up the hurtful memory complex which he is now firmly resolved to keep from consciousness. Then, of course the effect of the perfect record of the subconscious steps in to accentuate the woman hating idea and to make it grow by what it feeds upon.

This swing of the pendulum may be seen in a hundred different forms and we have learned as a rule to recognise the bully as a coward at heart. So he is for his innate fear generated maybe by an unkind father is to himself blameworthy, and since this is an uncomfortable reflection he represses it. The next thing is a violent swing to the other extreme and he displays his prowess by lording it over his weaker brethren. If one stands up to the bully his bravado, which is a veneer breaks down revealing the coward complex as the base of all his bluster.

So it is that those who have been ground down and oppressed as slaves at the hands of hard task masters themselves turn into tyrants when they come into authority. It is the primitive desire of getting one's own back which largely underlies the process and the complex finds this way of procuring a perverted expression. Trade Unions start with the very laudable idea of protecting the interest of the workers from aggression at the hands of their employers, and on this thesis they rise to power. The next stage is then to compel the workers themselves to join the Unions, and to say what they shall do and shall not do, and whether they shall give or withhold their labour. They may even go so far as to attempt to dictate

to the Government of the day; a truly long swing from the case of the repressed worker.

Here again is a man who has linked his life in matrimony to a more forceful personality and henceforth becomes a nonentity in his own home. He is suppressed, depressed, and repressed within the four walls of home. But when the rabbit puts on his hat and goes to the office, the office boy and the clerks will have to mind their p's and q's, for he will be fierce enough to them, a veritable lion in their path. On the other hand there are rabbits at the office who turn into lions as soon as they put their key in the front door of "The Laurels" or "Sans Souci." "Look for the woman," says the French proverb; look for the complex, says Psycho-Analysis.

Most of us have met the highly nervous individual who simply must go on talking lest there should be silence; he is frightened of having nothing to say, and he keeps on saying it. These folk are just as difficult as those who, afraid of saying too much, relapse into a stony silence with their jaws shut. Nervousness will make people do all sorts of queer things, even accounting for a boisterous hail-fellow-well-met attitude that leads its owner to slap one on the back. This attitude is often adopted as a protection for a keen sensitiveness as a defence against the pains of self-depreciation. A too-supreme self-possession is rather like artificial teeth, to be recognised by being so much better than the real article.

This complex of "nerves" is very much akin to the very well known "inferiority complex" which gathers thoughts of self-depreciation into its orbit and becomes excessively painful and disturbing. It wrecks many lives, and limits thousands to an artificially produced unhappiness. But even these will be likely to find some roundabout means of swinging the balance so as to get a compensatory expression of some kind. We thus meet occasionally with the man who is at great pains to explain that he is a gentleman, a thing which no gentleman would be in the least likely to do; he protests too much, and so we have our doubts. The fact is he condemns himself, knowing that he lacks something in his equipment, and so wishes to make quite

sure that we shall not be unaware of his qualifications. He might in another case take to the use of rather long and important words where simple ones would suffice; and so he grows pedantic in his speech, concealing his inferiority idea by the superior floweriness of his language.

Another man might show the same by flourishes in his hand-writing; indeed graphologists suggest that flowing capitals and large flourishing or ornamental beginnings or finals betoken a degree of egotism. The egotism, however, may be but the smoke-screen which hides the repressed inferiority, which may also find expression in somewhat startling neckwear, or even in those curls in the hairdressing which are far too good to be true. Do we not find the same thing when my lady is dissatisfied with the message of her looking-glass, so that she feels at a disadvantage as compared with her more fortunate sisters? The obvious remedy is make-up, and more make-up; and perhaps even so much make-up that it entirely defeats its own object.

We see the same "going by contraries" when a person in doubt resorts to bluff, hiding the weakness of his own case by abusing his opponent. So also the individual who has private doubts regarding his own integrity becomes the most careful of all when it comes to regulating the honesty of other people. When we find Mr. Nosey Parker inquiring into the morals of his neighbours we are almost justified in employing as a working hypothesis a certain suspicion as to his own previous practices. The principle is the same in all these different cases, and the repression is finding some outlet however apparently far fetched or unreasonable.

It is notorious that restrictions generally result in licence when their control is removed, the restriction is irksome and grows a concentrated force until the opportunity gives it exaggerated expression. So the restrictive "family prayers" of a former day now result in no prayers at all, and the machinations of Mrs Grundy of the Victorian era are now superseded by an all embracing freedom which seems to have few boundaries—if indeed any. This is the underlying idea of the saying—"Rules are made to be broken." Rules are restrictions, restrictions are apt to

breed resentment, and resentment kicks over the traces. It is indeed more or less a traditional Anglo Saxon privilege to meet "shan't" with "shall". Was not this shown on a national scale when Prohibition was introduced into the United States, and the impossibility of restriction on the grand scale was convincingly demonstrated?

We resent the loss of our youth and do not like to think of the way in which the years are flying and the tale of our years mounts up, so by way of compensation we understate our age or decide not to have any more birthdays. We fight the idea of age with many devices, sometimes extremely effectively, so that to all appearances there is little to choose nowadays between mother and daughter (Iathers do not seem to mind so much!), but the fierceness of our fighting shows the measure of our refusal to face the unhappy prospect of age.

The liar of course ends by believing his own lies—a very fit and proper Nemesis—and all these forms of perverted expression are so many escape mechanisms to enable us to avoid facing facts fairly and squarely. The effect is that many of us live in a world of make-believe, losing hold of reality—whatever reality ultimately may prove to be. These delusions and illusions are comforting, just as the doll is comforting to the instinct of the future mother and the delusive dummy to the sucking infant. But whether this is a safe and adequate manner of meeting the exigencies of life is quite another question.

At any rate, a knowledge of this natural propensity of the subconscious should put us on our guard against allowing in ourselves these extravagant and sometimes untoward reactions to things which should rightly be met in another fashion. We can begin to relate excessive reactions of various types to some active though unrecognised complex arising from an unpleasant experience repressed and probably forgotten. Also we cease to be deceived by the surface behaviour of other people knowing that the springs of action are hidden, perhaps most of all from the individuals themselves.

CHAPTER IV

CONFLICTS IN MIND

As we mentioned in the first chapter, our subconscious represents buried history, and history of a profoundly remote day. Even if we leave out of account altogether the progression of life through the various sub human kingdoms, we have yet to reckon with a million years or so of human experience, tracing back our ancestry to an unenlightened day, and beyond that to our savage and rudimentary forebears. Gradually the experiences of the race have accumulated and resulted in its slow progress towards a higher state of development, but in each of us these primeval traces are subconsciously registered at birth.

Here are also implanted the two primal instincts of self-preservation and sex, crude and strong, which are essential for the continuance of the species, and need much refining. So much so that Dr. Ernest Jones in his *Psycho-analysis* can say— "The unconscious is the part of the mind that stands nearest to the crude instincts as they are inborn in us, and before they have been subjected to the refining influences of education. It is commonly not realised how extensive is the work performed by these influences, nor how violent is the internal conflict they provoke before they finally achieve their aim. Without them the individual would probably remain a selfish, jealous, impulsive, aggressive, dirty, immodest, cruel, egocentric, and conceited animal, inconsiderate of the needs of others and unmindful of the complicated social and ethical standards that go to make a civilised society. Yet, according to the findings of psycho-analysis, the results of this refining process are rarely so perfect as is generally supposed, behind the veneer of civilisation there remains throughout life a buried mass of crude primitive tendencies, always struggling for

expression, and towards which the person tends to relapse whenever suitable opportunity is offered."

Most of us hardly realise that we can be as bad as all that! But it looks as if the Scriptural idea of original sin had indeed some foundation in fact, and the thought might act as a depressant if we failed to realise that Dr. Jones is referring principally to the physical heritage with its innate instincts or "conditioned reflexes." Body has undoubtedly come up by a very long climb from truly humble origins, but the spirit of man has come down from a very different source, with vastly different potentialities. Spirit and body conjoin in a companionship here in the world during our three-score-years-and-ten; and just as body pulls downwards tending to revert to its lowly origin and actually reverting, dust to dust, so soon as the spirit of life withdraws, so spirit pulls upward. Thus it is that life is ever a battleground between the higher and the lower, and conflict and struggle are the conditions of existence. We may therefore regard the Doctor's explanation with a degree of equanimity, even if with no particular pride.

Furthermore, we should note that our duality of mind, with its conscious and subconscious faculties, is a special prerogative of man. Plants have subconsciousness; they exhibit an awareness of the conditions to which they are subject, and a response to stimulus that is essentially the same as in humans. Professor Rose showed by his researches in PLANT RESPONSE that they are susceptible to the influence of stimulants, narcotics, poisons, exhaustion and fatigue in essentially the same manner as man. Plants know; but do not know that they know, and the same is true for all the sub-human forms of life. But with the specifically human there comes into being a more highly developed stratum of mind which we call consciousness, or self-consciousness. This is the mind which itself is aware of its own subconscious awareness and response; in other words, the man *knows* that he knows.

In this self-consciousness we discern the element of spirit, as distinct from soul which is life with its simple awareness. Spirit carries with it the gift of choice and some element

of free-will, involving the human being in a responsibility not saddled upon plants, animals, or any other lower form of life. It also carries with it certain privileges, which extend beyond the confines of this present life, in the way of individual survival in the scheme of things; but with these wider issues we are not at present concerned. These facts, however, make it quite clear that there is a very marked difference between mankind and the lower creation, and this difference places upon us the responsibility of modifying and refining the inherited tendencies which Dr. Jones paints in such very sombre hues.

It is the duty of the higher to condition the lower, and in this very ancient battle there are no non-combatants. It does not seem that we are intended to have easy lives, but rather as if conflict were the common lot of all. We need not therefore be surprised to find traces in ordinary everyday behaviour of this battle-royal between the forces of consciousness and the subconscious. St. Paul experienced somewhat of this ancient difficulty, for in his Epistle to the Romans he says—"For the good that I would, I do not; but the evil that I would not, that I do"—and we have every sympathy with him, having behaved in much the same way ourselves. And he goes on to add—"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." By "sin," which in the Hebrew also means "flesh," he clearly refers to this subconscious inheritance which we suggested much resembled a dose of original wickedness; and he avows that although in fact he failed, yet his conscious intentions were quite otherwise, but did not succeed in carrying the day.

We can understand the mental processes better in the light of knowledge which was not available in St. Paul's day; the problem now, as then, resolves itself into a question of the balance of forces, with the issue swaying to one side or the other. The motive that is dominant, the strongest urge to expression, whether in the conscious mind or the subconscious, inevitably determines the issue. In practical life we have many urges to do things which are not convenient, and in the interests of others or of society we forbear to do them; anything else is the sign of the yet

immature mind. When Uncle shows his gold or silver watch to his infant nephew the shining object tickles the fancy of the youngster, and the thought "I want that" rises to mind. Then, with no question of inhibitions, the child at once stretches out his hand to grab the timepiece; for every idea has a tendency to pass out into action. To think, with the child, is to act. Much the same is the mental process of the criminal who steals, for he is also immature and untrained, seeing no essential need for the conventional distinction between 'meum' and 'tuum.' So he also acts on impulse, the natural desire of the subconscious.

Here also is the explanation of the frequent clash between duty and desire; the subconscious *wants* to do one thing, but the conscious appreciation of higher issues demands that the individual shall follow the path of duty. The two minds, instead of exercising their functions, each to assist the other, are at loggerheads; and the friction between them uses up the bulk of the nervous energy. This conflict is one of the prime causes of nervous or physical breakdowns, generally ascribed to overwork. As a fact they are nothing of the sort. If the sufferer loved his work, and inclination and duty both pointed in the same direction he would have enjoyed his task and thrived upon it to the benefit of his health.

As a matter of practical politics this conflict in some degree exists always with us all. Unless we are fitted with tasks which are in line with our natural inherited aptitudes, there are other occupations which exercise a greater pull than those to which we are committed. Quite unconsciously a battle goes on, and perhaps all we know is that we tire easily and find no zest in our work. It is the friction taking its toll of us, and for remedy we must try to find or fashion some incentives that incline both minds more to the same end. Certainly an increase of salary helps! But so also does the sense of mastery that comes from being able to excel in our work, whatever that may be; and when the work holds the promise of future attractive prospects, again the sense of conflict diminishes.

Needless to say this waste of energy in mental friction decreases our normal efficiency, and is the unrecognised

cause of many mistakes. The pantry-girl, washing up, may be living in a daydream of being a film star. Desire is ever so much stronger with her than duty, so the actual unpleasant task which occupies her receives scant care, and the crockery "comes to pieces in me 'and, Mum." There may be other reasons, of course; she may be envious of the better fortune of her mistress, and the subconscious resentment at the comparison of their respective lots may result in a trifle more forcible handling of the object than it will bear. Then the breakage occurs. Again, she may just have been reprimanded, her boy may have failed to keep his appointment with her, or any one of a hundred things may have aroused a subconscious sense of grievance, with the usual unhappy result.

We can afford to sympathise with her, because much the same thing is constantly happening with ourselves if only we change the terms and circumstances. We say "Now I must remember to pay So-and-so's bill," while all the time we have the strongest objection to parting with the money, especially to So-and-so, and we "forget." In actual fact we do not wish to remember, and so the idea is repressed; probably we find that we have left the cheque-book behind, or the account; whatever the event, it was most likely the subconscious desire *not* to pay that was at the root of it.

In early January it is notorious that many cheques are sent out in the New Year with the date of the previous year. Most of us are guilty of little slips of this description at one time or another. Our conscious intention is to be correct according to the calendar, but the stronger motive in the form of subconscious habit steps in and makes us do the wrong thing. Often enough this is the origin of slips of the tongue as well as of the pen. A headmaster of my acquaintance had taken his boys to go over Messrs. Lyons' depot at Greenford, where they saw the usual refreshments and eatables in the course of manufacture. On the following morning after prayers the Headmaster referred to the recent visit to Messrs Lyons' works at Greenford.

During fits of abstraction when the workings of consciousness are largely in abeyance we do all sorts of things,

as we say, without thinking; as a matter of fact it is the stored-up thinking of the subconscious that does them. So we find our footsteps perhaps taking us back unaware to the house we left several years ago, or we write an ancient address on our notepaper. Queer transpositions may take place in our words or phrases by reason of things getting mixed up in subconsciousness, and then we make the "Spoonerism." I once found myself in front of an audience speaking of people who, instead of being dull and dead were "dell and dud!"

The mixing up of two or more trains of thought in the subconscious is sometimes responsible for the formation of "portmanteau" words, after the fashion of Lewis Carroll in *Alice in Wonderland*, such as "aggravoking" when a thing is felt to be both aggravating and provoking. It has become more or less a usual perversion to refer to the windscreen wiper of my car as a "screeper"; these things first happen spontaneously and by chance, but they are continued for their convenience. On one occasion when I was driving in town another driver cut in rather rudely at a traffic light, arousing some annoyance in my mind. I thought of him as a road hog, and immediately to my surprise found myself saying aloud, "You can't get a pig's ear out of a thistle." This is a curious combination of three different trains of thought. The idea of the road hog suggests the pig. Then two sayings get mixed--"You can't make a silk purse out of a sow's ear," and the other, "Men do not gather figs from thistles." Pig comes from the first train, ear from the second, and thistle from the third; and the result is a queer combination dished up by the subconscious and uttered aloud, and only then to be criticised by the consciousness which has had no hand in its composition.

CHAPTER V

PERVERTED MODES OF EXPRESSION

THE subconscious mind at birth holds, as we have seen, a host of racial and ancestral memories, but it also bears traces of its own nine months' history of the gestation period preceding birth. During this time the connection between the developing embryo and the mother is of the closest possible nature, for the two share the one life, and just as the body is nourished by the parent body, so the mind is nurtured by the mother mind.

This pre-natal influence is one of unsuspected potency, and in the present day our knowledge of its effects is principally confined to a consideration of the negative influences. Harmful emotions and shock in the mind of the mother we know can be registered upon the yet unborn child. We realise that great harm can thus accrue, and this through the influence of thought, but if negative thought is potent to produce harm, then positive thought should be able to provide results that are helpful. We believe indeed that this is so. In an older day much more attention was paid to this pre-natal attitude than we pay to-day, and its constructive possibilities were definitely recognised.

Consider, then, the unhappy heritage of the unwanted child, nurtured in a long-drawn-out emotional storm of resentment and fear, and whose coming is looked forward to with something nigh to hatred. It would be impossible for such a child to be born normal in the best sense of the word, that is with the equipment which a human being should be entitled to demand as a condition of being brought into the world. In the subconscious of such a child there is a most unhappy record, and it is impossible but that evil or detrimental effects should in some way or another be experienced by the child in later life, and the

more so if the true origin of the trouble be hidden from its knowledge. Very likely, too, this heritage will be increased by the treatment it subsequently receives at the hands of its unappreciative parent or parents as an unwelcome guest.

As a matter of fact many ills of adult life may be traced in their origin to some such unhappy beginning, and children may indeed be born nervous or shrinking, or perhaps depressed and solitary, almost entirely by reason of such ante-natal emotions. In Victorian days a pregnant mother might tight lace in order to keep her figure, and hand on a heritage of varicose veins to a whole family as a consequence—a case which is within my own knowledge—so also a damaging mental heritage from distorted emotions can likewise be transmitted. My own Mother has conveyed in this manner to me her dislike of high places and a disinclination to look over the edge of lofty buildings or hills. True, this is a comparatively innocuous limitation, and I can work against it, but it illustrates the principle; for if one emotion can be transmitted, so can another. In my individual case it might have been much worse.

But as soon as we are born as separated beings into the world our own perfect memory comes into the picture, and the early influences of life are of the most extreme importance for good or ill. The infant has a supremely sensitive subconscious equipment which is immensely susceptible to delicate influences which might pass unnoticed by the adult. Personalities are "sensed" or felt, and the auras which people carry around with them as naturally as they wear their clothes convey impressions, to which the child will react by showing its willingness or unwillingness to go to certain individuals. These whims and traits on the part of the child: are not evidences of unreason but of reason, and the reason is usually hidden from the parent.

Unhappy experiences in early days are a most fertile cause of nervous difficulties in later life. A child may have a very strict father whom he may hold in dread, and by whom he is kept rigorously in order. Later on the child may react by accepting the repression and becoming the victim of an inferiority idea; or else he may develop a kind

of defence-mechanism of devildom and become the wildest of the wild. As an ex-schoolmaster I think the latter youngster is the lucky one; he is at any rate doing something, thoroughly if not wisely. The hopeless person is the one who never seems to have the courage or grit to do anything at all.

Vivid experiences of life of any kind have their effect, but specially if they carry with them emotional stress or unhappy memories. Peter Fletcher, in his book *Mastering Life*, cites two interesting cases, both of which may be taken as typical of many others. He refers to Miss R., a presentable young woman of some twenty-four years, desperately afraid of the dark. She continued so until, with some assistance, she was able to recollect that once, as a little girl, she was on the point of stealing some sweets from a dimly lighted corner of a shop where she had gone on an errand for her mother. The manager, coming upon her suddenly out of a dark doorway she had not noticed, caught her in the act. Her fear of darkness was linked up with this incident and thus was fear of guilt unacknowledged.

Mr. Fletcher's second case concerns a gentleman of more than average ability engaged in professional work, and who looks "as strong as a horse and as contented as comfortable circumstances, a happy home and a thriving professional practice should make him." Nevertheless he suffers from chronic ill-health and spends his time going from one doctor to another, from osteopath to faith-healer, from dietician to gland specialist, never apparently receiving much benefit from any of them. He was encouraged by an indulgent parent to believe supremely in his own brilliance. "If my boy does not get to the top of the tree it won't be his fault," said his fond and foolish mother, and the idea stuck. He did not get to the top of the tree, he was beaten by more competent men, but he refused to accept this commonplace explanation. He reverted to his mother's suggestion that it would not be his fault if he so far failed, and his mind took refuge in the idea that there must be something physically wrong with him in order to account for his comparative lack of success. So his conflict is resolved

for him by the idea that only his illhealth prevents him from being the genius his mother said he would be.

Some time ago a girl was brought to me because she was threatening to commit suicide. As a matter of fact most of the people who threaten never do it, but the trouble started with her finding one or two white hairs in her quite pretty head of coal black hair. This discovery set up a conflict with her own subconscious idea of her charm and much distressed her. She began to pay so much attention to the point that it interfered with her work and presently became a compelling influence in her life. At all times she would be running to the glass to see if the two white hairs had turned into three or if she could find any more. She was engaged to be married and not unnaturally her fiancé did not relish the idea of playing second fiddle to a white-hairs-complex, so he broke off the engagement, thus providing the emotional shock further to augment the trouble. So things went from bad to worse for her and for her parents until it appeared to her that suicide was the only way out; then—as a last resort!—she was brought along to me. In the issue she was completely cured and now remains so, but the case illustrates the essentially unreasonable character of many of these subconscious vagaries and the serious consequences when they are allowed to get out of hand.

A comparatively common form of difficulty is the compulsion which afflicts some people to be always washing their hands. The usual origin of a trouble of this nature is a sense of contamination, possibly repressed or forgotten, which leaves a mental stain or infection calling for removal. The idea of cleansing is transferred from the original focus point to the symbolical washing with soap and water. But every time this idea is indulged the unforgetting memory of the subconscious steps in to record the action, thus predisposing to further actions. Unless checked, the idea must continue to grow, and eventually it will dominate the individual, and make life a misery. This is one of the important points to be noted, that repetition conduces to further repetition, and irrational habits gain an ever-increasing hold.

Another case is that of a lady who was sent to a French convent for her early education, where absolute silence was insisted upon during meals. There was also, apart from meal-times, the added difficulty of the foreign language, and the net result was the girl relapsed into silence. Years went by, and she was married, her circumstances changed but the subconscious repressions remained and grew. Presently it became impossible for her to engage in discussion or to talk out difficulties with her husband, for her only reply was silence. Inevitably there were difficulties in married life, but they were not resolved, being merely dismissed into the subconscious, there to start a train of troubles. In this way the patient gradually lost touch with reality and began to live in a little self-centred world of her own. By this time the difficulties had their reflex action upon both the husband and the family, and an entirely unnecessary unhappiness arose from those far-off days in early childhood under the restrictive discipline of the convent.

Pfister narrates a case which shows the absurd lengths to which fear will go, if unchecked. "A bachelor, forty-seven years old, carried on a war from his twelfth year with the number 13. His sufferings forced him to leave school and spoiled his whole life for him. He was constrained to pay attention to the number constantly. Thirteen minutes before and after each hour was a moment of anxiety for him, as well as every position of the hands of the clock which added up to 13, e.g. 8 23 (8 plus 2, plus 3, equals 13!). Other situations which produced the anxiety were, to mention only a few out of hundreds. If it struck 11 when 2 persons were in the room or if 5 persons were at table at 8 o'clock. He could not stay away from home for 13 hours. The whole of March (third month) of the year 1910 was unlucky. . . . He had to shun not only every house numbered 13, but also all the residents in it. Most remarkable was the inability to go to bed at 10 o'clock because he always said three prayers"—and so on. It reads as if it were a humorous episode, but there is little humour for the victim in such a fear complex, and the longer it continues the more difficult must be the cure.

The way in which mind influences body is illustrated by another case recorded by the same writer which concerns a girl who was troubled with chronic constipation. Her duties about the house became excessively unpleasant to her. The psycho-analysis to which Pfister, her pastor and teacher, subjected her revealed the fact that what she hated worst about her housework were activities connected with cleaning and dusting. She could not tell why this was so, but when it was suggested to her that her dislike of cleaning and dusting the house was but an outward symptom of the same wish which made her constipated, and that the cleaning of the house symbolised the cleaning of her own intestinal tract, she took hold of the proposition with a will, and all her difficulties came to an end. Her wish not to be clean in one respect is analogous to the wish not to be clean in another. She knows both circumstances, but is not aware of the connection between them. But when told by the analyser that the constipation was not an isolated affair, but was in direct causal connection with her unwillingness to do cleaning work in other directions, the whole things took on a new appearance and she saw the domestic laziness as a symbol of another form of disinclination.

It will not be necessary to adduce further cases of this kind because it will be evident that the subconscious, besides being an extraordinary storehouse of unrealised possibilities is at the same time an ever present source of trouble when it is allowed to get out of hand. The beginnings of the abnormal are so slight as to be unnoticed, and the growth of wrong ideas and habits is so insidious, that it is well for us to be on guard. It is comparatively easy for tendencies to be held in check by the will in the earliest stages, but owing to the accumulation of memory, the difficulty of cure increases with every day or week during which the tendency is indulged. Hence the extreme importance of the early diagnosis of incipient trouble and its avoidance at the earliest moment.

CHAPTER VI

PROJECTION AND IDENTIFICATION

"CONSCIENCE makes cowards of us all," says the proverb and the underlying idea exactly accords with the findings of psycho analysis, there are hidden forces working in the undermind to produce very visible results. Where these truths are detrimental and opposed to the conscious striving after progress and happiness, they are grouped under the general heading of conflicts. Self blame and self reproach are such emotions which conflict with our general good opinion of ourself and nobody can really like them. Most of us are prepared to blame anyone and everyone except ourselves, and thus the mind develops a defence mechanism which we call projection. As a measure of self protection we fasten our own failing on to someone or something roundly blame the other person or thing, and thus work off our own self reproach. We get rid of the effervescence of blame with no personal discomfort, and sometimes even with a degree of relief.

This is a childish process, for the subconscious has indeed a large measure of the infantile in it. Projection is exactly what the child does when in wandering carelessly round the room he knocks himself against the chair, 'Naughty chair,' he says, "to hurt Tommy" and then snacks the chair. It was the chair's fault of course the chair's carelessness in hitting him, and certainly not his own. He is satisfied, having vented his childish self reproach for not having managed things better, and the chair certainly does not mind. So satisfaction rules all round. What could be better?

But let us beware that we ourselves do not act in similar childish fashion for nothing is more common. The man who comes into the room and announces that it is a rotten

world is doing the same thing: he will never consent to blame himself, his attitude or his actions, that things have gone so wrong. He is content to blame the whole world, the universe if necessary, and to project his own shortcomings upon them instead. In effect, he is the only righteous one in a thoroughly unsatisfactory world, and if he had had the managing of things in place of the Deity he would undoubtedly have had things very different. His view is so distorted as to verge upon the irrational; but essentially it is the child and the chair over again.

Dr. Elizabeth Sloan Chesser in her book *The Woman Who Knows Herself* says—"I know a woman who took a dislike to a particularly admirable and lovable woman because she wore a scarlet hat when they first met. By a little mental analysis the real cause of dislike was elicited. The first worthy woman had been humiliated by a girl who frequently wore red hats and frocks, and the 'projected' complex affected her emotional tone to such an extent that she was ready to dislike everyone who wore red, i.e., who reminded her of an experience so repugnant that a complex was formed."

So we project our little failings as well as our emotions and dislikes on to others, and condemn them instead of ourselves. The individual who refuses to acknowledge that her tongue wags far too freely complains that other people are gossips, and the disclaimer "Mind you, I don't believe a word of it" precedes the retelling of the scandal which the teller does actually believe and thoroughly enjoys, and at the same time it salves her conscience. The one who exacts a promise that you will never tell the secret is the one who then proceeds to divulge that which should have been kept to herself. These are the straws which tell the way the wind of conflict blows.

Dr. Hart in his manual *The Psychology of Insanity* tells of one of his patients who—"complained bitterly that his wife was dissolute, a drunkard, and a spendthrift, that she neglected both himself and the children, and that she allowed the home to go to wrack and ruin. Investigation showed, however, that all these ideas were purely delusional, and without foundation in fact. The patient himself was

the real culprit, and each statement that he made was true of himself but not of his wife. The psychological explanation of his delusions is to be found in the mechanism of projection. By its aid the patient's personality was enabled to treat the objectionable complex as an entire stranger for whom it was in no sense responsible, and thereby to substitute an illusory self-complacency for the pangs of remorse."

From this stage it is only a step for the person suffering from self reproach to project that reproach on to other people, and to imagine that so soon as he sees two people talking together that they are talking reproachfully about him. He is then perilously near to what is known as the persecution mania and drawing quite near to that borderline which separates the sane from the insane. We shall have more to say about insanity later, but it may be advanced as a general proposition that the approach to it is slow and gradual, it is not an ill that smites one as a bolt from the blue. It is the logical result of uncontrolled mental processes. The subconscious, getting out of hand has usurped the rightful dominance of consciousness, wherein reside both the privilege and responsibility of choosing the right and rejecting the undesirable.

This idea of projection leads quite naturally to a further process known as identification. We have to use technical terms but the actual processes which they denote are as natural and ordinary as our episode of the child and the chair. There is always a tendency for us to identify ourselves with other people and so share their experiences in imagination at second hand. We see the little child running along the road and then he tumbles. Instinctively we feel the bump when its head knocks the pavement, and we may even put our hand up in sympathy to our own head. We have identified ourself with the child, and the child's tumble is *our* tumble.

This process sometimes leads us to erroneous conclusions as when people see a worm chopped in half and imagine its feelings to be the same as their own would be if they were also chopped in half. The fallacy lies in assuming that the worm is a human being in miniature, and project-

ing upon it a human capacity of feeling, which in fact it does not possess. We very rightly support a Society for the Prevention of Cruelty to Animals, but too close an identification of ourselves with the lower creation and a projection of the capacity of our own highly developed nervous system upon their lesser developed one, is likely to lead us to assume things that are not true in fact.

In less contentious directions we find this faculty at work in displays and public performances of various kinds, there is a strong fellow feeling between ourselves and the actor-in-chief. When the horseman is jumping the hurdle at the Show we can hear the audible sigh of relief from the crowd when his animal clears the obstacle. Similarly we listen to the murmur of sympathy when the bar is displaced. The sympathy and identification are so strong that when the contest is over, and the best jumper has won, the sense of exhilaration and the quickening of pulse remain with ourselves to testify to it. In Association football who is more angry than the spectator when he shouts for a "Foul!" against the player who has upset his own favourite. It was a foul against the spectator, outraging his sportsmanship, so that very likely he is more vociferous than the man who was actually knocked over.

Large gatherings of people such as we meet on these sporting occasions are most interesting opportunities for the study of human nature, where we can learn much. Here are men and women enjoying a vicarious satisfaction, getting an exhilaration, and finding an escape from the humdrum round in identifying themselves with the players on the field, following every move and motion, and mentally taking part in the game. By contrast there will be, here and there, individuals who are present in body but are unable to achieve this identification in mind; they are obviously not interested in the game. This young man has brought his girl to the Rugby match, she transfers a polite interest from him, and for him, to the game. But she does not understand it and derives no pleasure from watching it, there is no identification and so she remains a complete outsider to the proceedings.

This identification also is the secret of an interesting

book; we may hold the book, but if it be a good one it is more true to say that it holds us. We are not only inside the pages of the book, but its adventures are ours, its excitements are our own. Some people cannot even wait while the story unfolds itself, but must needs turn to the end to see what happens to *them*. The reader identifies himself with the hero and is vicariously living through all his experiences, and therefore finds them so vital. Hence heroes in story must all be fine, strong, even if perhaps silent men; and all heroines must be beautiful and gracious to merit the love of their masculine counterparts. Who would identify himself or herself with any ignoble figure, and who would desire his story to end in the grave or with misfortune? He would dub the story untrue to life—meaning his own life; and its ending quite unsatisfactory to him. If by any chance the story be good but has an unhappy ending, then the reader demands of the author a sequel wherein the wrong may at last be righted.

Much the same conditions hold at the theatre, and when the play "grips" us it means that this identification is complete. Then again our adventures, our dramas, and our sentimental episodes are being unfolded upon the stage, when the curtain finally descends upon the climax of the situation or the picture, the tears are in our eyes to testify to the way in which we have been engaged in acting the part. In fact now and again we are a trifle ashamed of being so moved in our feelings by something which after all we recognise was "only acting." Occasionally we hear this point emphasised when the villain of the piece is discomfited by the hero and some excited individual in the Pit shouts out "Serve him right!" Quite usually the ladies in the audience picture themselves wearing the remarkable creations (by So-and-So) which adorn the person of the leading lady, and derive no small satisfaction from the imaginary picture.

But perhaps the commonest form of this identification is experienced at the "pictures," where the films are doing a very doubtful work. First of all it can at once be admitted that they afford for many people a very comfortable means of escape from the deadening round of monotony which is

their lot. They take the individual into another world, leaving particularly strong visual and auditory impressions upon his mind, these then become living and lasting influences in his subconscious. There are films helpful in their tendency, but there is an enormous bulk of pictures doing a great deal of harm. These are alien to our British way of thinking and living, there is scant delicacy about their sentiment, and next door to none about their morals; while their language is an importation which we could well do without.

For the most part the setting of these films is alien in character, for the film magnates have mostly an Eastern outlook, and display it in an opulence totally foreign to our ideas. The gangster films with their shootings, huntines, hubbub, and escapes, and aeroplane stunts for those who like them are just the sort of thing they would like, but from the point of view of psycho-analysis we may indeed be disappointed. Identification with such stuff—and there must be identification if it is to hold the interest and maintain the box office receipts—can hardly be expected to do much good. That they do so act is shown in the way in which rather bad imitations of the various "stars" have been mass produced for our edification and also in the criminal tendencies in the young which in too many cases have been encouraged.

So far as youth is concerned it may be said that effective education is carried on more in the cinema than in the schoolroom. A headmaster writes from Middlesex—"the minds of children of twelve and under are being presented by the films with aspects of the outside world which even their brothers and sisters of twice that age would do well to look at askance. The speech and behaviour of these young people are both suffering to such an extent that our efforts in school are to a great degree nullified." We may agree. Our studies in psycho-analysis indicate that identification is thus writing on the tablets of the youthful mind much that is undesirable and detrimental. Rightly used the films could be of the utmost value, but from the last three shows it has been my lot to see, sampling at random the programme that attracts the usual evening crowd, 1

have come out depressed and oppressed by the fatuity and vulgarity, and lamenting the deplorable use that is being made of such vast opportunity.

However, there are repressions, conflicts, and rebellions in scores in the minds of the mass of people, and for these the pictures do offer a vicarious expression and release through this faculty of identification. And if the emotionally starved spinster and harassed housewife can find a temporary Elysium in the sentimental adventures of their favourite film star, then good luck to them.

CHAPTER VII

DISSOCIATION IN MIND

THE truly normal mind works with a wonderful and complete co-ordination between conscious and subconscious, and always with the consciousness in control. When these two departments are developed separately and combined in their operation then we have genius. Shakespeare was such an one for his lun power was indubitable, but added to this there was a great subconscious intuitional and inspirational gift which made his work of such outstanding completeness. Where the two departments work in ordinary highward fashion, sometimes well, sometimes ill, we have the 'ordinary' person. But where the consciousness is dominated by the subconscious, and reason has abrogated its command, we find the lunatic.

The mind has many facets, different circumstances and people bring particular reactions into play, and our individuality is truly a combination of these in many personalities or aspects. We are, quite literally, different people in varying circumstances. A policeman on duty, invested with authority is one person, but he certainly seems quite another when he takes off his helmet and becomes as other men. If we were to see him with many others at the swimming baths we should then realise how largely the outward trappings serve to make the man, people without their clothes are apt to become strangely alike and unimpressive. Actors on the stage, we know, turn into quite ordinary mortals off stage, even as we ourselves are different in the outside world from what we are at home.

The Judge in wig and robes is to the criminal a fearsome figure on the bench, justice personified, but in the nursery with his children he may be only a romping father. At the golf club again he is someone else, perhaps even the

Club bore! In other circumstances he may display still further aspects of his character; which of them all is to be considered as the real man? We are all of us indeed many people, showing one side of our nature to one person or in one set of circumstances, and others under different surroundings. We throw off our coat and put on flannels and at once we feel different, we put on evening dress and with it again become changed, mentally as well as sartorially.

This is perfectly normal and natural, for these varying surroundings and duties, as well as different people, are intended to bring about varied reactions in ourselves; it is in this way that wide experience develops the many facets of our personality. Quite normally also we are many people bound up in one bundle. But there is one inescapable proviso, that all these sub-personalities should be combined together into one harmonious whole under central personal control. The mind must be what we term "integrated."

Now dissociation is just the opposite of this, and means that one or more of the sub-personalities may be in danger of breaking loose and escaping from central control. This is indiscipline and flat rebellion, and threatens disintegration of the personality. As soon as this happens we have the onset of an abnormal or pathological state of affairs. The mind is in a state of civil war, and it may happen that victory goes to the split-off and rebellious part of the mind. A split mind is suffering from just this dissociation, and is a well recognised source of trouble.

There are many causes that may bring about such dissociation and one of the most common is shock, especially if the shock has a strong emotional tone. The individual after his experience may perhaps never seem quite the same person again, and irrational fears may hold him in their grip; he has lost this central control over himself. As time goes on he may forget the shock, but its results perhaps have stereotyped themselves in his mind, establishing a new normal in his character.

The same effect may arise from illness or continued weakness; and how often do we hear that "So-and So is quite a different man since his illness" A degree of dis-

integration may have supervened and henceforth the invalid may be dominated by queer whims and fancies, and his disposition may definitely have altered for the worse. Even without any specific illness or shock, mere lack of will power or self discipline may allow the escape of a sub-personality, and a person may become the creature of his own passions if he will not take the trouble to control them as he should.

Too close or long continued concentration upon any one subject, to the exclusion of others, will work through memory to distort the mental balance. Our minds should be kept sweet and clean by a wholesome stream of varied impressions, but if only one theme be continually presented to the subconscious it must become unduly coloured by the one line of thought and distorted by the stress in that one direction. A wide variety of interest and pursuits acts as mooring ropes which keep us fast to reality and sanity. The over dominance of one idea, or set of ideas is likely to lead to fixation by memory and irrational fixed ideas take the individual over the border line of sanity.

Fixed ideas are very difficult to deal with because the mind is impervious to argument, and as it is more than probable that at base the emotions are engaged argument works on the intellectual plane while the fixed complex dwells on the emotional and like East and West, "never the twain shall meet." We know of cases where actors, playing a part for long periods have come eventually to identify themselves with that part. We say that their brain has been turned. The character has taken on a fixation in mind by sheer reiteration and concentration and then split off for some cause. This final disintegration definitely comes under the heading of insanity. One girl of my acquaintance developed a fixed idea "I can't help myself, and nobody can help me" and it became so. She is now permanently confined in a mental hospital.

Daydreams are closely connected with conflict and repression in mind. The individual is generally found to get scant satisfaction from life, and generally has a grievance that he is not rated at his true worth and is frequently misunderstood. So he begins to withdraw from the unhappy

external situation and takes refuge in a dream world where he can have things as he likes them, picturing himself as receiving the true recognition which his egotistic self at heart desires. He likes this, and therefore proceeds to dream more, while coming less and less in contact with the disagreeable outside world. If this is allowed to continue, it is inevitable that in time the record of the dream and fictitious world will become more real than the actual world of reality. Then again the mental balance is distorted.

Self-preservation is perhaps the most deeply-rooted instinct in nature, and it involves self-consideration, or the egoist-attitude, as its fundamental. Life, social contacts, and education are intended normally to modify this self-centred outlook; but daydreams intensify it by removing these wholesome restrictions. Consequently in the lunatic asylums we find scores of people who have indulged this self-gratification principle until it has broken all bounds, these are the individuals who now imagine themselves Lords and Ladies, not a few of them are Kings and Queens, while some even consider themselves to be Saviours of humanity or God Himself. Withdrawal from the ordinary round of life in favour of a self-indulgent daydreaming should therefore be taken as a symptom of incipient disintegration and dissociation, the ultimate end of which cannot be contemplated with equanimity. The mind is so constructed that it grows by the aid of its perfect memory; and thus fiction, sufficiently long or intensely persisted with, turns into fact for the individual. So the liar ends by believing his own lies, the actor finishes up as the character he portrayed, the day-dreamer finally lands himself in his dream world of fantasy, and the man with an inferiority complex definitely puts himself out of the race. Can anything be more important for us, then, than the recognition of the way in which the choice of our thoughts finally either builds us or destroys us?

There is yet another way in which dissociation can be fostered, and this comprises all processes by which consciousness is centred upon one thing while the subconscious deals with another and unrelated topic. Turning on the wireless as a kind of background accompaniment while one

is busy and concentrated on another activity is such a case in point. The mind is being trained in dissociation, and one is cultivating the art of for ever being unable to listen to wireless properly. Nothing much may happen in the ordinary way, but the process is essentially bad. It involves doing things without the necessary concentration. I have had people read aloud to me a short passage from some book, and yet have had to re-read it to me as many as five times before they had any idea of what they had read. Such people invariably have shocking memories, and in fact dissociation is thus robbing them, slowly but very slowly, of their mental grip. If the process is not arrested by a closer concentration and unification of the two minds, they must presently find themselves involved in serious difficulty.

There are certain psychic practices, such as automatic writing, which entail a passivity of one department of mind with an activity of the other, and therefore a reduction of the central control. Those who practise it are told to "let themselves go," and see what happens. We can tell them what happens before it occurs. They are asking for trouble from dissociation, and if they continue the practice they are almost certain to get it. The whole theme of this book emphasises the necessity for the development of unity in the action of the mind, and we have scant sympathy with devices of any sort or kind, psychic or otherwise, which involve the reduction of this central control, with all the possibilities of harm that can follow.

In minor ways I must confess that nothing exasperates me more as a lecturer, than to see ladies knitting in front of me while they are supposed to be listening to a lecture. It promotes reactions in my mind which are quite unsuitable to the theme of my address. I know, of course, that the good ladies are by way of being their own enemies, in that they are on the first steps of the slippery slope leading down to mental difficulties, but that is a very poor satisfaction. If they want to listen to a lecture then they should listen to it, and if they want to knit they should knit; but if they are supposed to be doing the one, why in the name of common sense should they do the other as

well? Their answer will be that it is a pity to "waste time," and in that case why attend the lecture?

Now our ever-present problem is to integrate the mind and establish central control and unity, this necessitates always a wise self-discipline and the avoidance of all excesses. If a man is in the habit of giving way to his temper he will find in the end that instead of his having the temper, the temper has him. It will grow uncontrollable and be liable to dominate him at times to his own undoing. This mental slackness is the genesis of a multitude of vices. Drugs reduce the central control, and finally grip the sufferer so that he is powerless against their influence. Excess of alcohol works to the same end, and even chain smoking of cigarettes, combined with inhaling, will produce serious effects. Giving way to oneself is a sin against integration and we are not punished for it, but by the way in which disintegration provides its own drastic penalties.

It will now be evident that the question "Who am I?" is not a simple one by any means. I am a many-sided individual, and so are you and we may thank Heaven that it is so. Indeed the very value of intercourse with our fellows is that all the while it brings into action, and develops, sides of our nature which might otherwise have had no expression and therefore no growth. Contact with circumstances again arouses latent capacities, which are then registered in memory and added to the character. Experience rounds us out by making manifest our hidden capacities: the emergency calls out depths of resource which ordinary circumstances never demand and difficulty exercises the patience or the ingenuity. A natural self-discipline finally integrates all these into the blessing of a well rounded character. In short, a man of worth.

But when by such easy roads as we have indicated the preliminaries of disintegration arise, the matter should receive the closest consideration. We then approach the abnormal and pathological side of the subject where we come upon such strange aberrations of personality as go beyond the experience of the ordinary person. With some of these cases psycho-analysis is able to deal, but there are a large number which pass beyond its scope. They land

us in a psychic territory which is even yet largely unexplored. We are still within the realm of the subconscious, but it is a weakness of orthodox psycho-analysis that it draws a hard and fast line between its study and that of the definitely psychic, it must therefore endeavour to explain, in a manner entirely inadequate, matters which are truly beyond its scope. The ideal would relate psycho-analysis as one branch of psychology to the kindred branch of the definitely psychic. Into this realm our next chapter takes us.

CHAPTER VIII

MULTIPLE PERSONALITY

WHEN we come to the pathological cases referred to in the last chapter we find problems in the dissociation of personality which are very perplexing. There may be as we have seen, a more or less complete and perhaps permanent change of disposition after shock or illness, but there are cases where the change between personalities is intermittent. These we call cases of alternating personality. There are others again where the changes of personality are many and various, alternating between different aspects of the split off selves and there may also be the spontaneous appearance of personalities which have no obvious origin. These are known as cases of multiple personality.

This idea of dual selves has been used in the guise of fiction by Robert Louis Stevenson in his story of Jekyll and Hyde. Stevenson was at one time Secretary of a Psychological Society in Edinburgh and it is likely enough, therefore, that he used his psychological knowledge to provide a groundwork of reason for this mystery of an individual masquerading with gruesome results as one person by night and another by day. In real life years ago, there was such an alternation of personality evidenced in the Jack the-Ripper crimes in London which it is said, were the work of someone obviously possessed of anatomical knowledge and surgical skill.

There are, however, a number of cases on full record of these puzzling changes. Dr. Boris Sidis of the United States writes concerning a patient designated Mr. R., a business man of phlegmatic temperament, who was unaccountably afflicted by a trembling of the hands so pronounced as to prevent his carrying a glass of water to his mouth. For eight years this malady had slowly grown

worse, until he finally consulted Dr. Sidis, in much the spirit of the drowning man clutching at a straw. When treated by hypnosis it was discovered that the Mr. R. of the hypnotic state was a vastly different person from the Mr. R. of every-day life. "We no longer have before us the business man of fifty. We see before us a child-like soul, displaying a most intense human emotion. . . . All business is completely forgotten; not a mention is made of money." No time was lost in demanding of the hypnotised Mr. R.: "Can you tell us the exact conditions and the time when you first perceived the tremor in your hands?" "Yes; it was on the day my wife died." "Do you have any dreams?" "Yes." "What are they?" And now followed a series of dreams all relating to the dead wife and revealing the existence of a constant subconscious yearning and sorrow for the lost companion.

We may observe here that there is a secondary self, dissociated, exerting a harmful effect upon the physical organism. The two selves are quite contrasted in character, and there is no surface indication of the existence of the superior nature; but this self is revealed through analytic treatment under hypnosis. Memory is dissociated and does not carry through from one self to the other, a fact which is present in practically all these cases. In the issue Mr. R.'s conflict was resolved and the two selves united in a harmonious unity, whereupon the trembling of the hands ceased, and Mr. R. was cured.

Usually in these alternating personalities there are two or more distinct sets of knowing, feeling and willing qualities, just as if there were indeed two separate individuals, with an abrupt and unregulated change of disposition from one to the other, and then perhaps after an interval, back again. In addition the physical condition of the various selves may offer wide variations, and the sufferer may be very ill in one personality and quite well in the other. The habits, traits, and memory content, and consequently the actions are those of different people, most disconcertingly appearing in the one individual. It is possible that one of these personalities may sometimes be a split-off sub-personality, which is the usual explanation; but there are

certainly cases in which this theory is not adequate to account for the facts.

Ansel Bourne was an itinerant preacher who, on a day in January 1887, drew a considerable sum of money from a bank in Providence, U.S.A., entered a tramcar, and disappeared. He was not heard of again for a couple of months. But in March of the same year at Norrisville, Pennsylvania, a man calling himself A. J. Brown, who had rented a small shop six weeks previously, stocked it with stationery, confectionery and fruit, and carried on his quiet trade without attracting any particular attention, woke up in a fright. He called to the people of the house to tell him where he was, saying that his name was Ansel Bourne and that he knew nothing of shopkeeping. The last thing he remembered was drawing the money from the bank in Providence. He had thus reverted to the first personality, after living in the second quite successfully and normally for nearly a couple of months. Memory number one joined on naturally when he resumed personality number one, but his existence from the time of his disappearance to his recovery was like a blank sheet inserted between the printed pages of a story.

The facts of the case are simple, but the explanation is far from simple. Under hypnosis the number two memory was explored and the experiences in the lost two months were brought back, and we do not read that there was ever any return of the A. J. Brown personality. Nor do we get any satisfactory explanation of where it came from. It was presumed to be a split-off part of his mind containing long-forgotten memories. His medical history was poor, and in later life he presented symptoms of epilepsy, so that there may have been grounds for this diagnosis, but it still leaves the case with many unexplained mysteries.

One of the best-known cases relates to Miss Christine Beauchamp, a patient of Dr. Morton Prince, who was undergoing treatment by hypnosis for neurasthenia. During the course of the treatment another personality, calling itself Sally, in strongest contrast to the normal Christine, appeared on the scene. In all, Miss Beauchamp developed four personalities, differing in their charac-

teristics, health, memory, and knowledge of their own life; but Sally was the most difficult of all. She was all that Miss Beauchamp normally was not. Christine was economical and saved her money, Sally came on the scene and spent it. Christine was no walker, so Sally went out for long walks into the country, disappeared, and then left Christine to find her way back as best she could. Christine finally became so distressed by these antics which she was unable to control that she decided to commit suicide, shut herself up in her room and turned on the gas. Sally then came into action, and turned it off again to frustrate her attempt at self-destruction.

Sally claimed to be an independent spirit, and even went so far as to write her autobiography. She was very resentful when Dr. Prince endeavoured to weld the four personalities into a unity. However, after a long struggle, she agreed to be eliminated, and in the issue the other three personalities, excluding Sally, were united once more under central control and Miss Beauchamp was restored to normal mental health.

This case brings in another element in addition to the splitting-off, indicating that in addition there may sometimes be an invasion of the normal personality by some entity, such as Sally, with characteristics which are entirely its own. Other cases also go some way to substantiating this idea. Mary Barnes, for example, as recorded by Dr. Albert Wilson in his *Education, Personality and Crime*, presented no less than ten distinct personalities, variously assorted, and we can hardly assume that she was ever the whole of these united. As a normal individual she was a girl of high morale; in another personality she was a thief, and was only by chance saved from committing a murder. In another case she was blind, in another an imbecile, and in a third she was taken for dead and laid out for burial. Each memory was complete for the personality it presented, and resumed where it left off, the intervals being blank. Mary Barnes apparently is now permanently in one of her subpersonalities, and the extraordinary position arises that her original personality is lost. Where has it gone?

Yet another sufferer was one Doris Fischer, with five different personalities known as Real Doris, Sick Doris, Sleeping Doris, Margaret, and Sleeping Margaret--a very complicated array. Dr. Hyslop suggests, in this and other cases, that invasion of the personality is distinctly indicated. We certainly cannot ignore this possibility. Recently a clever young business man was sent to me, suffering from physical difficulties and a nervous system at breaking point. It appeared that he dared not let himself relax because so soon as ever he did so he "wanted to murder anyone and everyone," while in his normal personality, as he said, he "wouldn't wish harm to anyone." This total inability to relax had induced insomnia, and this combined with his high nervous tension was quite sufficient to account for the physical symptoms. But where did the murderous thoughts in this sensitive young man's mind come from? One must at any rate admit the possibility of obsession.

Dr. Hyslop goes so far as to say that invasion must be weighed as a possibility, in addition to the splitting-off factor. If proper psychic means of combating the difficulty are utilised, he suggests that many cases now regarded and scheduled as insane are potentially curable. My own experience confirms this. The psychology of insanity, is, to say the least, imperfectly understood, and obsession cases on record in the Bible present features much the same as we meet with to-day. I have on my books the record of a young girl who suddenly and apparently without rhyme or reason announced the death of her Grandmother in India. Subsequently the news of the death arrived through more orthodox channels. But very soon the girl's attitude, manner and disposition, began to undergo a marked change, and she commenced to take on the characteristics of the Grandmother, who had been very much attached to her. Presently this young girl was an old woman, with all the characteristics of her Grandmother.

The case is a tragedy, for the girl is now in the Asylum, duly certified. But here again the facts definitely indicate that an invasion has taken place, the obsessing entity is clearly recognisable as the spirit of the deceased Grandmother, and from the psychic point of view we know only

too well that such things are possible. If people will not take the trouble to keep control over their own normal personalities it is obvious that they are at the mercy of more forceful individuals in the flesh. But they are liable in more insidious ways also to be at the mercy of individualities on the invisible side of life, and mental disintegration may afford the occasion of the entry of another enemy into a camp already distracted by civil war.

The paramount lesson which these cases drive home is the prime necessity for the maintenance under all circumstances of a proper self-control. The citadel of self-will never suffers invasion when its normal defences are sound, and therefore to be forewarned of these possibilities of danger is to be forearmed. Those who are sufficiently interested in this pathological side of mental analysis to read further may be recommended to peruse Dr. Carl Wickland's *Thirty Years Among the Dead*. There will be found some amazing records of invasions which have been diagnosed as insanity, and yet have yielded to psychic treatment at the hands of Dr. Wickland and his wife. The Doctor has lectured on several occasions in England, and his work stands as a landmark of exploration in a new and difficult field of mental disharmony.

Many other questions arise in mind from consideration of such cases as these. If Mary Barnes was only saved from committing a murder in one personality which was a stranger to her other nine selves, what would have happened had she succeeded in committing the crime? Would capital punishment have been justified for an offence in which but one out of ten personalities was concerned? The legal problems are immense, for the Law does not recognise this question of alternating or multiple personality. Quite recently there was such a case in the Courts where Counsel put forward in defence the plea of the split-mind. The Judge said he was quite prepared to believe in the possibility of the split-mind, but nevertheless he said he would be compelled "to send both minds to prison."

Another interesting point is that if a fixed idea can cause a radical change and alteration in a personality for the worse, it ought also to be possible by the same means to

produce a change for the better. Wellington said—"Habit second nature? Why, habit is ten times Nature!" Can we produce fixed ideas of helpful qualities and characteristics? Our study certainly indicates that we can, if we are prepared to make the idea sufficiently strong by repetition. The accumulation of ideas is obviously possible, and it rests with ourselves to see that the ideas are beneficial so that the personality is ever more strongly and happily integrated, and the normal personality established beyond any possibility of upset.

CHAPTER IX

REASONS AND EXCUSES

THREE are two sides to our nature, and a due balance between the two is essential in order that we should be able to sail the voyage of life on an even keel. These sides are intellect and emotion, the head and the heart. We meet plenty of clever persons who calculate things out with a cold impartiality to several places of decimals, but they are clearly impossible people to live with because they so wholly lack the milk of human kindness. On the other hand we find super-emotional individuals who are entirely ruled by their hearts, they are just as one-sided in the other direction and need a thorough stuffing-up of the intellect. But when head and heart work together in happy harmony we have the true normal.

We are born with a very complete round of emotions inherited from past ages, along with all the instincts and "conditioned reflexes" which are necessary for us successfully to take up individual existence. But when we enter the world we are devoid of knowledge. We are equipped with a brain-and-sense mechanism, but as yet it has had nothing upon which to exercise itself. We have therefore to acquire our knowledge by contact with the physical world, gradually building the intellectual side of mind to match the inborn emotional equipment. Thus consciousness must be developed by experience, but subconsciousness is complete up to, and at, the moment of physical birth. Our training at the hands of life is to unify these two sides of character, and to cultivate their opposite but balanced action.

The springs of action reside in the feelings, and we are activated by our wants and desires. If we wanted for nothing, having no desires, we should never exert or bestir

ourselves. Nature therefore has implanted within us certain needs, hungers, and desires which crave insistently for fulfilment; and these keep our lives, and all life, on the move. Life is hungry, therefore it has to be active in getting food; life is in danger, so it must quicken its reactions or succumb to the peril. Life desires mating, even if blindly, then it must take the appropriate steps. So deep in the subconscious lie the motives sufficiently compelling for a life of action.

Emotions are the petrol that drives the car. But the intellect is the steering wheel without which life's motor might simply run to its own destruction; it is the necessary complement to the driving force. A steering wheel is excellent, but one could sit at it very uselessly if there were no petrol; while to drive without guidance is to head for trouble. So in the mind intellect decides and guides, and upon the correctness of its judgment depends the success of the journey.

Judgment develops from the contrast of ideas, and the wise selection of those which have been found by experience to produce beneficial results. This is a kind of trial-and-error verdict, and obviously its validity must depend upon the number and variety of the ideas contrasted. One may have gone through very vivid experiences, but of a limited type, and upon these a highly dogmatic judgment may be, and very frequently is, delivered. But such a judgment may be worth very little, or even nothing at all, because the field of experience is so narrow. Therefore the value of a judgment must be conditioned by the experience of the man who delivers it, and it must be based upon a consideration of the whole of the germane evidence.

Here the value of education becomes evident, for the number of things or ideas with which we can make acquaintance by our own personal experience is very limited. We must accept a verdict in many cases upon the evidence of men who have had specialised experience, if we are not likely to get any of our own in that particular direction. Education acquaints us with the wisdom of many men all down the ages, travel familiarises us with customs which are not to be found in our native land. Reading presents

us with the ideas of many varied types of individuals, and argument puts diverse points of view in front of us. Therefore with all these ideas to be contrasted, just decisions, based upon the wealth of material under consideration, can be evolved.

But the mind with all its varied working is yet one mind, its parts are not separable in action, and it is very difficult to divorce the emotional or feeling element from our judgments. Almost unconsciously and in spite of ourselves our feelings do as a rule creep in to sway the balance in one or the other direction. It is easy to be lenient where we love, and easier still to be hard where we hate. This is so human a failing that the Jurymen is always sworn to deliver his verdict upon the evidence and upon no other consideration, so that no sentiment, false, or otherwise, may sway his decision. The Judge on the bench is the very essence of unemotionalism, guarding against any display of feeling that might be taken to show favour to one side or the other.

But this cold, calm judgment in the case of the individual is very difficult for us to achieve in spite of our best intentions; and we are as a fact swayed to an entirely unexpected extent in our decisions by our feelings and emotions, our likes and dislikes. But very often we are quite unaware of the very existence of these sentiments, and therefore we do not recognise the way in which judgment, which we think impartial, is distorted. Our complexes are working below surface, influencing the decisions which we flatter ourselves are taken in the light of pure reason.

Jealousy is a case in point. Is a jealous person capable of ever giving a just judgment with regard to the object of his or her jealousy? Even the most innocuous or innocent action is interpreted in a wholly disreputable manner, and it goes without saying the other person can do no good thing in the eyes of jealousy. Yet the victim of jealousy is quite convinced that he or she is but judging fairly on the facts of the case, when really the verdict is delivered in advance of the action itself, by the unhappy emotional complex which gives rise to a feeling of inferiority on the part of the victim. Can the man you hate do anything

that is commendable? Is not your hatred certain to cloud the vision so that you see through spectacles tinted by your own emotions? The old saying has it that "As a man thinketh in his heart so is he," but the thinkings that emanate from the heart are more correctly termed emotions; and as we feel, so are we very liable to judge.

Thus we gradually approach the position that we are guided much less than we think by our intellectual judgments, and more than we like to acknowledge by our feelings. We mostly do things because we want to do them. This, however, is not very flattering to our good opinion of ourselves, and therefore we begin to excuse ourselves and find reasons for having done the various things that require explanation. This process is called rationalisation—the supply of reasons to exculpate ourselves and deliver us from self-reproach. It is a very common process, and we frequently find it at work in ourselves and others. If I want to do a thing I do it, after I have done I can find a dozen or a hundred reasons for having done it. None of them is true. If you argue with me and demolish those reasons one by one, I shall have no difficulty in supplying as many more as may be necessary.

Again if I have not done a thing I can supply arguments in plenty to convince myself, and I hope you also, that I was led to refrain from doing it by pure reason, logic, or some other extraneous and compelling motive. In this manner we commonly delude ourselves, hiding our own motives from the light of day and from ourselves. We thus avoid much discomfort and self-reproach, but the penalty lies in deluding ourselves until at length we come to accept fiction as fact. It is a dangerous device.

The criminal steals; and if he still retains the remnant of a conscience it may cause him occasional regrets. But he rationalises, solacing himself with fictitious reasons, till finally his conscience is drugged with the soporific of excuses. Eventually he convinces himself that it was really a very good thing to deprive the other person of his possessions; he had no right to them anyway! Or, he may think that since society is his enemy he is entitled rightfully to prey upon it in the person of his victim, just as many more

respectable persons find adequate reasons why it is no sin to dodge the Railway Company—if they can do so with safety. Companies, they say, have no souls; and besides it is up to them to see that their passengers do not get the opportunity of “doing” them. To these folk the real sin lies in being found out.

The crude truth of course is that the thief wanted to take something, and took it; and that the passenger wanted to get off without paying, and got off. No amount of rationalising can explain away the simple facts. But neither the thief nor the passenger would find it comfortable to admit this, hence the necessity for the manufacture of a sufficiency of reasons.

Rationalisation has nothing reasonable about it; its effect is to undermine reason by liberating a smokescreen which hides truth. It is a means of escaping self-accusation and the gnawings of conscience, a method of easing self-reproach, and its effect is to create a tissue of delusions which prevent that degree of self-knowledge essential to the understanding of ourselves. Argument is powerless against Rationalisation, for intellect works upon a different plane from emotion, and desire can never be sated with logic. The futility of argument with the female sex, who are predominantly emotional, is proverbial; against this resistance the man armed with logic is powerless. He may end by saying “Well, do it if you want to,” which the lady would have done in any case, but the man himself rarely realises to what an extent he himself is tarred with the same brush of doing a thing because he wants to.

For reasons such as these it is useless to ask anyone why they did such and such a thing. They will tell you why, but it is never the true reason. They do not realise their own motives. We find this illustrated very clearly in experiment under the influence of hypnosis. We have a sleeping subject, to whom we give what is called a post-hypnotic suggestion, that is a suggestion which has to be carried out after the subject has awakened. When awake the patient has no memory of what has occurred during the sleep state, but the suggestion nevertheless is implanted in his subconscious mind.

We might thus tell him in the sleep state that, five thousand minutes after he wakes up, he will feel an irresistible urge to take pencil and paper and write his name and address. Then we wake him up. The subconscious, wonderful to relate, is able to work out this five thousand minutes into hours or days, and then after the lapse of this exact period it will send up its strong suggestion into consciousness. The patient will feel the urge, and will take the pencil and paper and do exactly as the suggestion has directed. But when we ask him why he did it, being unable to give the post hypnotic suggestion as the true reason, he rationalises. He will say that he did it for this, that, or any one of a dozen reasons, but it was simply because of the idea definitely implanted during the hypnosis. Not knowing the real reason, he provides an array of spurious explanations.

This exactly illustrates what happens in the normal way. Now knowing or recognising the true genesis of our impulse, we provide reasons *gloire* after the event. Now if this be the case with the ordinary adult, how much more impossible it is for us to expect children to give true reasons for what they have done. They do not know any more than we ourselves know. But in addition children have such a strong pictorial imagination that it vies in definiteness with reality, and quite frequently it is impossible for them to distinguish between fact and imagination. Then they are accused of telling falsehoods. But have we not all of us experienced the sensations of some vivid dream which has made us ask ourselves, "Now did I dream that, or was it fact?" It may not even be too easy to decide.

If we bear this in mind it may make us more tolerant with children who are given to romance. Their fictions may be imagination or rationalising, probably there is an element of both. But we need never expect to be given true reasons in answer to our questioning, nor need we expect to get truth even when we ask an adult. Rationalisation is thus a mental pitfall into which many tumble, and we ourselves have many a time fallen into that same pit which yawns for the footsteps of the average unwary walker.

CHAPTER X

THE PROBLEM OF SEX

PSYCHO-ANALYSIS is closely concerned with the subject of sex though the technical use of the word itself in this connection is much wider than its usual interpretation. Sex is taken as the equivalent of the life urge itself. We would, however, wish to deal with its general implications before proceeding to the particular.

The conscious and subconscious divisions of mind have been seen to correspond with the intellect and emotions respectively. These are the characteristic equipments of the sexes for while the male is predominantly intellectual the female is predominantly emotional. We say predominantly because though the sexes are the polar opposites of human kind they nevertheless have much in common. Men and women are neither exclusively male or female they have incorporated in them in degree the characteristics physical and mental of both sexes. If we were to take a ten point scale we should find that the normal man is say seven points intellect and three points emotion the normal female on the other hand might be seven points emotion and three points intellect. We need not quarrel about the exact proportions it suffices to illustrate the principle.

Now this, of course is not to deny that women have intellect nor that men possess emotions the assertion is that men possess more of the one and women more of the other. But it will be observed that when the normal man with seven points intellect and three emotion mates with the normal woman of three and seven the balance then as between intellect and emotion is fifty fifty. Realism, that the difference between maleness and femaleness is one of degree we can to some extent understand those queer cases,

of which we read in the newspapers, of individuals changing their sex after the administration of gland extracts. A good many folk are somewhat near the border line between the sexes, and a specific influence may sway them one way or the other. Some indeed are already over the line; we occasionally meet men who are quite clearly old women. Nature generally fits out these feminine men with truly masculine wives, who vigorously restore that balance of which Nature is so fond. On the other hand we do come across excessively masculine women, perhaps only distinguishable from men by their skirts, and not always then. Instinctively the ordinary man feels that something has gone wrong somewhere, and makes his exit as soon as he conveniently may.

But like the two minds, the sexes are complementary, and each supplies the characteristics which the other lacks. They are the North and South poles of humanity, and it is as futile to argue about the antagonism of the sexes as it would be to debate about the antagonism of the poles. We cannot have a North without a South, any more than we could have an outside without an inside. The sexes are the two aspects of the one humanity and both have their respective qualities which are indispensable to the whole. But it is equal folly to attempt to make the sexes the same by imitation, reducing the characteristics of both until it becomes impossible to "tell t'other from which." Mannish women and effeminate men are not improvements upon Nature's plan, they are plain straightforward mistakes and perversions.

The sexual instinct is one of the two absolutely primary urges implanted in man by Nature for her purposes. They might be classified as self-preservation and race-preservation. It is manifest that unless the individual takes the trouble to ensure his own survival, the whole of Nature's process of race-continuance will come to an end. It is equally clear that unless the individual ensured the continuity of the race by propagation, the same result would occur. Thus these two instincts are basic, and they are implanted within us with such intensity and depth as to secure our obedience to their urges. What applies to us, as

present-day individuals, has also applied to life in general; and therefore when we inherit these instincts we have the tremendous strength of a myriad years of memory implanted within us. These are ancestral forces, intensely strong; and, when the Nature is stirred to its depths and the ancient heritage awakens within us, we may become as children in the grip of age-long urges.

Sex is a manifestation of the most vital force in the universe—Love. The world itself shows this same polarity in all its phases, as we see in centrifugal and centripetal, acid and alkali, spirit and matter, ebb and flow, rise and fall. In our present illustration Love has as its opposite number Hate. Love manifests itself as a force of Attraction and Hate as Repulsion; Love integrates and sustains, while Hate destroys and repels. Love personified is God, and Hatred is the Devil. Love has a thousand forms, as it must if it is indeed to make the world go round, and many names according to the sphere in which it operates. We call it Gravity on the cosmic scale, or Cohesion, Molecular Attraction, Chemical Affinity, or what not: in the business world we call it Goodwill, in the domestic round we term it Family Affection, in the nation we label it Patriotism, and in the social order Loyalty. In all these circumstances it sustains, holds together, and makes for permanence. Hatred, as a force of repulsion, simply works for the disintegration of all that Love sustains; it can construct nothing, build nothing, for it is only an agency of destruction. On the grand scale, as between the builders on the one hand and the destroyers on the other, we are all of us found to be somewhere between the two, helping the world along or throwing sand into the machinery.

But sex, as a phase of Love, has many degrees of manifestation from the lowest to the highest, and the exemplification it finds in each of us marks the stage of our soul's evolution. There are animal men whose so-called love is a crude exhibition of sex which may not even be up to animal standard, being degraded by human imaginations from which the animals are free. It may thus be simple lust, unworthy of the name of love, but nevertheless it is a manifestation of sex. From this degraded demonstration

there is an ever rising scale which eventually leads us to that highest phase of self-sacrifice when "greater love hath no man than this, that a man lay down his life for his friends." There are saintly women whose lives are shining examples of this great self-sacrificial love, holding no taint whatever of self-interest. They have outgrown self. And again upon this great scale we all find ourselves somewhere, registered according to the calibre of our love; and deny it as we may, we cannot in practice contract ourselves out of this universal influence.

This urge of sex, then, is ancient and paramount, but it is also instinctive and blind. The end may not be seen or comprehended by the intellect, but it is felt in all its power by the emotions. Nature knows her purposes, and uses man for their fulfilment. "Male and female created He them," says the Bible; and, male and female, Nature draws them together by her urgent forces that the race may continue. In an ancient and unsophisticated day this urge could readily enough be obeyed, but in our highly-organised society it is necessary for intellect to step in to guide and regulate the expression of the urge. Civilisation also introduces a whole host of difficulties in the process, and these constitute the reason for the very existence of psycho-analysis. But it is clear that mating between the man and the woman is an integral part of Nature's purpose and design.

If, for convenience, we refer to this as marriage, then matrimony is as old as humanity, and only the conjunction of the sexes has brought ourselves upon the scene. But the institution of marriage is of comparatively very recent growth; and our present conception of it is largely based upon the Christian idea, which itself only goes back for a couple of thousand years as compared with the million years of humanity's existence. Thus we find that Nature with her blind urges lands us in many conflicts with civilisation, conventionalised society, and the instituted order of matrimony. We are brought up against the ancient problem of the irresistible force and the immovable body, and we wait to see which will be the first to yield.

Men and women were made for each other, and as a rule

it is only the sufferer from some form of unhappy complex who elects to live a solitary existence—a North pole without any South. The vital urge comes with great strength of its own accord in adolescence, and in the spring the young man's fancy lightly turns to thoughts of love. In the spring-time of life youth's urge is to mate with youth, and in a primitive society it would do so. But in our complex-ridden to-day, this is generally impossible; and thence arises a whole host of troubles with serious and far-reaching results. The urge of marriage is native and insistent, the restrictions and difficulties are many and various; could we have a more direct asking for trouble? Whether the answer to this question is Yes or No, we have the troubles with us now.

We have organised society on a highly intricate basis, with money as the chief criterion, and in the absence of money many courses of action become impracticable. The young man and woman desire to marry early, Nature is pushing them with a million years of desire behind them, but neither of them has the means to marry. They would be better, happier, saner, healthier, and more reliable if they were to wed, they would be likely to produce more and better babies—not necessarily to satisfy the Bishops—they would not be so ready to join the ranks of Communists or Fascists, nor to stand at street corners, nor go about in gangs. However, they have not the money so they cannot get married; and the spring-time in their blood calls to them and arouses a dissatisfaction and a ferment that has in it little element of the divine.

If the man be lucky, by the age of twenty-five or thirty he may be earning enough to enable him to contemplate matrimony; but the early years are gone. If he be unlucky, he may be thirty-five before it becomes possible, and then perhaps he weds with a girl of twenty-five, when they are both of them too old to work-in fully with Nature's ideal. He may indeed leave it later than that, and become so immersed and confirmed in his bachelor habits that he does not marry at all. "He travels fastest who travels alone"; but speed is not everything and Nature herself is certainly not a speed-merchant. An unmarried man means

also some unmarried woman, and if all men were to live equally self-centred lives things inevitably would grow impossible. The argument is all in favour of early marriages, and the present-day economic facts are all against them.

Subsidiary questions also arise, and local conditions have had much effect upon the marriage-rate and its early or late incidence.—Housing facilities even yet are lacking in many districts, and weddings have to be postponed beyond the valuable early years. The burden of aged parents has also proved a stumbling-block. In all these cases it must not be supposed that Nature's purposes are thwarted without some unfortunate result: she takes no stock of our economic or housing shortages. The delay involves emotional distresses and nervous strains and the vanishing of youth; conflicts of various kinds occur, and they are lucky who incur no further penalties from perversions which take the place of an unnatural repression of this primal urge.

In all this the women are necessarily involved as much as the men, but the pity is that the modern alignment of women's activities in no small measure is responsible for gratuitous difficulties. Men's jobs are now being filled in large numbers by women, and thus in effect the women are defeating their own ends by reducing the possibility of the men marrying them. It will be said by some that marriage is no longer the main objective of the woman. In view of Nature's dictum it is hardly worth while arguing the point. We find in the dual relationship of mind an excellent example of what constitutes the functions of the sexes. Intellect—the male predominant characteristic—is developed by contact with the outside world; but emotion—the female predominant—has its own interior world in which it is protected by its partner. Intellect guides, while emotion gives the incentive.

So we might argue that the man is intended by Nature to be out and about on the world's business, and his own, while the woman's sphere is the home-keeping world under the protection of the husband. His duty is to scheme and direct, while the woman is ever the incentive. All this is sadly out of date to the modern girl who runs her flat, sports a latch-key, and earns her own living. But does she look

far enough ahead? It is safe to say she does not look as far ahead as Mother Nature and, in spite of temporary aberrations on the part of human beings, Nature can be relied upon to get her own way and in due course to show by unmistakable consequences whether she approves or not of our efforts to improve upon her purposes and methods. Some of the ills which follow upon our wrong alignment of conduct in these directions stand to be considered by themselves in our next chapter.

CHAPTER XI

THE ABERRATIONS OF SEX

MANY conditions therefore work against the normal fulfillment of this natural function of mating, and to-day we see a revolt against the institution of marriage which, in its present form and in present circumstances is unable to meet the normal needs. But it is necessary to say, and to say strongly, that there is nothing whatever sinful about sex itself. Religion has been largely responsible for inculcating the idea that between the flesh and the spirit there can be nothing but antagonism, and that flesh is inherently wicked. It may be that the teaching of the Church has been misinterpreted, but the fact remains that in many minds all that pertains to the flesh is sinful. If sinful, it must be repressed, and, if repressed, it is more than likely we shall have to deal with a perversion which may very well be thoroughly bad.

If our view of life assures us that its purpose is to lead men and women to a higher state of spiritual development, then sin is anything, *anything*, that impairs, delays and distorts this aim. The function of sex is a part of the essential machinery for achieving this end, and therefore to quarrel with sex, as sex is to put ourselves at loggerheads with the eternal purposes, throwing ourselves out of step with the march of life. Inevitably then our whole outlook suffers, and from this sad beginning a truly tragic end may come. No, first of all sex is natural and normal, and mating is the order of life. But if the exigencies of society forbid that natural outlet, things inevitably go wrong.

The instinct of sex is so firmly and deeply implanted within us, and its roots stretch so far back in humanity's ancestry, that repression as a whole-hearted policy is outside the bounds of possibility. But the perversions of this

primary impulse are many and various and all are bad. To-day the relations which should normally obtain in matrimony are in degree practised outside the conventions, and hence licence takes the place of order. The conventions, which represent the codified sum of age-long experience, are defied and the individuals become a law unto themselves. Society is thus disregarded, and to this extent a process of disintegration, or in another view perhaps a revolution, is taking place.

The old standards—for what they were worth—are gone, and the younger folk of to-day are sophisticated and possess a knowledge of sex and sexual functions which would have horrified an earlier generation. The professional has always plied her trade, in most cases from necessity but not exclusively so, and doubtless always will; with this we are not here concerned. But the so-called "amateur" is at any rate partly the product of the pressure of the sexual urge, which is denied normal expression in marriage owing to the present circumstances of our civilisation. In this matter we are not greatly differentiating between the sexes, for the same urge is felt by both, though the sexual cycle is vastly more extended in women than in men.

The difficulties and dangers which arise from this enforced repression and suppression of a primal urge are many. When the man takes advantage of the woman to use her merely as the sport and plaything of the moment, entirely disregarding the consequences, spiritual, mental and physical, which may ensue to her, his supreme offence lies in his selfishness. His conduct is anti-spiritual and wholly antagonistic to the purposes of life, and the consequences to the man himself, on planes other than the physical where he may get off scot free, may be even more lasting and more serious, though not immediately obvious. The woman herself may have to pay a heavy penalty for having given too much and too readily. But only too frequently it happens that youngsters in the exuberance of play are led to wake into ferment ancestral forces of such intensity that their wills are swept aside like straws upon the stream of passion.

Again, as one of the evil effects arising from perverted

sex, we should just refer to the dangers of promiscuity, which may result in some form of the dread venereal disease which is so infective by contagion. The results of this are disastrous, as all history testifies, extending sometimes even to the unborn and damning them at the very outset of their lives. Syphilis is deadly, even though modern science has brought the scourge under control; and the thoughtless and the ignorant should certainly be made wise so that they do not unknowingly risk incurring such dire penalties for perversion.

The practice of what is known as masturbation, or self-abuse, is another unhappy mode of expression of sex, and its incidence in the younger generation is unsuspectingly prevalent. Some advertising Quacks, who batten upon the sufferers, endeavour to frighten the youngsters by telling them of the awful and inevitable results of the practice; but probably the results from fear are even much worse. There is nothing to be said for masturbation, but it must be recognised as another perversion of the sexual impulse. It is a very bad habit and wholly undesirable, but the number of people who have suffered from it in early years and yet seem to have incurred no lasting damage does not lend colour to the anathemas of those who are resolved to terrify others into righteousness. But while youth is given no education in sex by parents and teachers, it is likely that many will continue in their unwisdom to follow the less desirable paths.

Other aberrations are to be found in homo-sexual practices which establish relationships between individuals of the same sex. There is in effect a man-and-woman relationship, but perhaps between two women or two men. These are thoroughly unhealthy perversions and a sign of degeneracy, besides being outside the law.

But we can hardly get constructively to the heart of the matter until we learn a good deal more about the fundamental nature of the individual. We are made threefold, as to body, soul, and spirit. It is intended that we should have equality of life upon these three planes. The only fusion, or mating, between individuals that can prove either lasting or satisfactory must also be threefold; and when we

consider things solely on the physical plane, regarding men and women as their bodies only, we are led into all sorts of misconceptions and errors. Therefore to consider sex experience simply as a physical happening is wholly inadequate. It grounds the experience solely upon the basis of lust, when as one of the elements in a threefold conjunction it should be a vastly different thing. Love, a spiritual activity, when combined with an understanding sympathy—an attitude of the mind—so alters the third and physical relationship that it may attain something of a symbolic or even sacramental nature.

The main fact is that sex is part of our inborn and instinctive equipment, and life is for learning how to control it. Normally its result is the mating of one man with one woman, but even marriage is not in any sense a "cure" for the instinct. On occasion it may even be an aggravation of its intensity, more especially when one of the partners is of a cold and unemotional disposition while the other is the reverse. Whether within the bounds of matrimony, or outside them, the larger lesson of self control over these prime instincts, which have come *up* from a lowly history, must be learned by the Spirit of man which has come *down* from a higher source.

Marriage, however, is the status now provided for us, in which the exercise of the function of sex is regarded by our religious and civil authorities as legitimate. It is also the means for the propagation of the race, and for that companionship which the heart of every man and woman truly desires. Society for its own protection has inculcated certain prohibitions and "tabus," things that are not done, and the conventions are in the main for the protection of the woman and her child. A woman steps outside these at her peril.

But marriage on the threefold basis of body, soul, and spirit is the exception rather than the rule. Young people fly into matrimony on the insecure foundation of a mere physical attraction which, in the ordinary course of things, is bound to give way to disillusion. Then if there be no further basis, the marriage, which never was a marriage, simply becomes a shackle to be endured or a bond to be

broken. Mental sympathy and the spiritual ideals are the essential bases for a successful union, and then sex gradually falls into its due place as the physical expression of this union. Thus the instinct comes under normal and natural control, and is gradually outgrown upon the physical plane as the companionship takes ever a higher note in the direction of a spiritual unity. Then there are no complexes to harm, and no perversions. Why should there be? It is the natural method of growth and development through the marriage of the two individuals.

But there is another condition to be fulfilled in order to reach the highest benefit, and that is that the union of the two should result in a third life, that the marriage should be fruitful. Children are ever a stabilising influence, and their appeal is to the unselfish side of the parental nature. There can be no question that parenthood demands many a sacrifice; but it also makes for the rounding-out of character as nothing else can, it is the natural fulfilment of human privilege and destiny. Where marriages are childless it is notorious that they are less stable; and if the young partners weigh up as between children and a car and decide upon the latter, they have in effect dedicated their lives to selfishness. They will assuredly live to reap the reward in later unhappiness and dissatisfaction.

Birth-control shows Science stepping in to dissociate Nature's aim from its due fulfilment, and we have yet to see what ultimate consequence will supervene upon our interference. But we know that when the cycle of sex is thus initiated and then terminated, started and stopped, again and again, it cannot finally be without some unhappy reflex action upon the highly delicate nervous system of the woman. It may be a convenience to be free from the incubus of children in the early years of marriage, but an unnatural strain is being put upon the process of sex, and it is hard to think that there will not be a nervous reaction of some sort as a result. Very frequently, too, the individuals do not look far enough ahead, they are satisfied with the moment; but age creeps on, and the childless woman in her later years looks with many regrets at the families of others who thought less of their own immediate interests

in an earlier day. A lonely old age can be lonely indeed. One might hazard a guess that birth-control, used simply as an escape-mechanism from the normal fulfilment of the sex function, will eventually produce a race of neurasthenic women. We leave outside the view that it spells the decadence of the white race, and their ultimate suppression by more prolific and probably coloured stocks.

Added difficulties and complications also arise from the very conditions of our society to-day. Women have insisted on going out into the world, miscalling this emancipation, and doing men's work, until standards have changed and it has become impossible to find domestic workers to help in running the house. Consequently houses are now becoming a drug in the market, and labour-saving flats are taking their place. We are building palatial "slums for the rich," as one architect has dubbed them, where we house an enormous number of people to the acre, on top of one another. Rooms are usually small, and there is no accommodation for children; and the net result is the elimination of the family. Most obviously this is in direct contradiction to Nature's end, and we can be perfectly sure that Nature, who takes no stock of our temporary social aberrations, will in due course point out to us the error of our ways in no uncertain fashion. Flats are now made for man; but emphatically man was not made for flats, and no family.

We have already suggested that financial reasons make many men defer marriage until too late a period, and sometimes altogether. But we may further point out that taxation is gradually sterilising the most valuable portion of the community, the professional classes, in order to provide for the children of the less fit stocks. Many professional men have to work long and hard in order to qualify themselves and then have to eke out a precarious existence during the period of heart-break until they establish themselves. Meantime the women they would marry are aching their years away in unsatisfied frictions which take toll of their rightful health and well-being. When they finally marry perhaps there is but time for an only child, who will go to swell the ranks of other only children in some school where families are unknown. Further-

more the tragedy of the Great War was responsible for a lost generation of the fittest men; it was the generation of women, who should have been their wives, that paid the full price.

I am too old to worry whether anyone knows about my personal affairs or not, but I can say that for many years I worked as a schoolmaster in London for a salary at which the L.C.C. dustman who came to empty the bins would have turned up his nose. He could afford a family when I and my colleagues could not. Something seems to have gone wrong in a world where we starve our clergy on a pittance, and give Shirley Temple the salary of a round dozen Prime Ministers. But I am not writing a book on social conditions, except in so far as they have their inevitable reflex upon the problems with which psycho-analysis presents us. But here are some of the social alignments which profoundly conflict with Nature's deep implanted instincts. In so doing they set up harmful complexes; and in these are to be found the roots of a vast variety of troubles with which individuals find themselves perplexed. I have no remedies to advance. My purpose is simply to diagnose the causes and make the individual aware of pitfalls, so that he may take appropriate steps to avoid falling into some of the pits.

CHAPTER XII

THE SUBLIMATION OF SEX

SEX, we have seen, is a vital force implanted deep within us by Nature for her own ends, and since it cannot finally be suppressed, it needs must have an outlet. Its normal and primary fulfilment is in the creation of new life for the purposes of the race, but if not utilised in this manner it must find some other mode of manifestation. Our problem is to ensure that its employment works for the benefit of the individual and of society and for this we use the term "sublimation."

By this we mean the directing of a force, from a channel barred or inadequate into other channels where it may do useful work, thus preventing it from running loose and causing damage. We raise its mode of expression. An illustration of this sublimation is to be found in H_2O , water, which in its solid form of ice has, comparatively, a low form of expression. We raise this, by increasing the temperature until it rises above 32 degrees and then the solid becomes a liquid. Again we raise the temperature until it tops 212 degrees when the water vaporises into steam. It is still the same composition as the original ice, but is now raised in its manifestation through water to steam, this, we say, is a process comparable to sublimation. To take another simile, music may be played in a higher octave, it is essentially the same rhythm, melody, and harmony, but its manifestation in another octave is very different.

Sex is fundamentally a creative faculty, and its first objective is the production of new life. For this the two elements of sex, male and female or positive and negative, are necessary. The male sperm penetrates the female ovum and originates the process, as when the seed is planted by

the gardener in the body of Mother Earth, and the life-forces then provide the natural growth. Even in the world of what we are pleased to term the inorganic the positive proton and the negative electron combine to form the hydrogen atom as the basis of all matter, and thus "Male and female" extends far beyond the human relationship.

The gardener, having planted the seed, then derives his satisfaction from watching his seeds grow and develop into fine healthy plants, and the prize that the plant wins at the Flower Show is *his* prize; so human parents live over again in the lives of their children. They joy in their growth and progress, they watch them with pride as they make their way in the world; and they are doubly proud of the prizes that they win in life, once for their children and once for themselves.

This creative force, like the H_2O , works upon a threefold plane of expression. It is productive first of physical life, but it is equally potent to create, to initiate, and to develop upon the higher planes of mind and spirit. It is a mistake to think of sex as solely a physical thing. Many works of Art owe their genesis and inspiration to love, and many deeds of valour are accomplished for the same. Poems have been written by poets all down the ages in the throes of love; and many quiet lives of heroism have been lived, far from all publicity and fame, with the incentive of a great love to give them purpose and vision. In all these ways the creative force is doing its work on planes other than the physical.

The poet says of man's love that it is "a thing apart," but that it is "woman's whole existence." Here he contrasts the parts in the drama of creation played respectively by the man and the woman. Sex expression in a man's life is an incident, he acts his part in the play, and passes on; there is nothing more indeed that in any direct fashion he can do. He has planted the seed; the rest must be left to other forces than his. But for the woman the cycle of sex ~~comprises~~ conception, gestation, parturition, and lactation, a long round covering roughly the period of two years. Comparatively this does absorb the woman's whole existence, at any rate for the time; for the man it is a thing

apart from the main business of his days. The necessity for sublimation—if the normal outlet of marriage be denied—is therefore even more insistent for the women than for the man.

Broadly speaking, the only satisfactory channel into which the creative force can be turned must itself offer some opportunity of creation and growth. We can initiate some life work and watch its growth, with something of the same pride and pleasure that the parent evinces in his child; it is a sort of vicarious satisfaction which serves as an indirect outlet for our emotions. The project truly is our child, and its success will surely enlarge our life. The love force goes out into the world in the guise of service, bringing back to us its own reward.

This is the principle, but the theme has a thousand variations. Many a man finds his salvation in work which drains all his superfluous energies leaving neither time nor energy to spare for creation in other ways. He may hold himself rigidly to his desk or his bench during his working hours, and for the rest he may play as hard as he has worked; probably he will also sleep as hard as he has both worked and played. Sex then recedes into the background of his life and becomes subordinate. The woman can do this also, but not to the same extent. Her problem is deeper. Child-bearing is Nature's plan for women, it is the fulfilling of their life cycle, and it makes a profound difference to a woman. The spinster can never, with the best will in the world, by any device achieve quite the same end; she must necessarily remain with the full cycle of her life uncompleted.

We can see then that, however hard she may work or play, she is not going to accomplish by an indirect means the goal which can only be reached through motherhood. She must perforce be content with a second best. Nevertheless she can still be a creator and find a compensating issue for her mother love; all women are potential mothers and must "mother," just as a painter must paint or a singer must sing. Preferably she must mother something small and alive, which she can feel is dependent upon her and looks to her for, and with, affection. A little dog is a

poor substitute, but it often has to serve; perhaps a cat or, on occasion, even a monkey must do.

There are little "mothers" with their dolls, their children in imagination; their family may be only of rag, but they afford an outlet for the innate affections. Sometimes we read in the papers of one of these brave youngsters who mothers a family of brothers and sisters when there are no parents; who protects and looks after them, not because there is any compulsion but because the mothering instinct is supreme a part of her being. This is love in action, and love is the great builder of the world, as hatred is the great destroyer. If love be thwarted or denied, it may end up as a perversion of itself and turn to hate, even as the poet says—"Hell hath no fury like a woman scorned."

Love of course is the manifestation of God the creator, and hence in degree we are all potential creators, and physical sex is one form of its working. But whenever we put this love into our life and work we create, and any work which lacks this inspiration is scarcely likely to be of outstanding worth. The Britisher has proved himself the world's best coloniser, he has taken backward nations in hand and given them order and security. Individual leaders have been "fathers" to these less advanced races and have earned their lasting affection. Probably the world's greatest father is B.P., Baden Powell, the father of the great family of Boy Scouts over the world.

Women who take up nursing as a profession find their outlet in the maternal care that they have to exercise towards their grown-up and helpless children. The mother instinct finds its expression in the doing of the thousand and one things which their work entails in kindness and love for their helpless or invalid patients. Perhaps still more direct is this outlet in dealing with children; for the time being the little ones are the Nurse's own, and the gradual recreation of their health and strength is a reward of something more than mere occupation. It is a salvation for the forces of her deeper nature.

Teaching again can be regarded as creative work manifesting in the lives and characters of the pupils. There is the joy of watching the gradual progress and growth of the

youngsters, much as a parent might. Generally also there is more wisdom on the part of the teacher, because of the absence of that emotional pull which so often distorts the judgment of the fond mother or unwise father. Every teacher knows that one of his chief difficulties lies with the parents, and having once met the relations he may henceforth forgive much to the pupil. The teacher also has this advantage over the parent that if some of the pupils fail to fulfil their promise yet there are others. The parents have to be content with such children as they have brought into the world, and they must make the best of them. For the teacher motherhood or fatherhood is a continuing and life long process with many generations of children.

We find to day that many women are taking up artistic work in one or other of its many branches. They may ostensibly work at it for a living but subconsciously it is in answer to the inner urge for love and creation. Love manifests in truth, beauty and goodness and therefore whenever they bring into being these qualities they are fulfilling that divine urge. It may be in music or design, in furnishing or decorating, in creative artistry in dress, in acting or performing, but in all these we can see the basic creative element of sex acting as the driving force and finding its own satisfaction in its expression. It matters not whether this element be recognised, the fact remains that this primitive urge is being sublimated and given a helpful purpose in life. On the face of it there is every probability that if these women had married and had families they would not have felt inclined, even had the opportunity offered to take up any of the various activities. Marriage drains the energy almost exclusively into one channel, but, as we have seen, there are others.

The man creates also and finds his satisfaction in pride of craftsmanship and to day some of this subconscious dissatisfaction that is rampant owes its origin to the decay of his craft and the coming of the machine age. It is difficult for a man to feel that he is creating when he is tending a machine turning out articles by the thousand per hour. It does not seem quite natural! But where a craftsman takes the raw material and fashions it bit by

bit into the finished article, watching it grow and develop under his eyes by the work of his own hands, he does as a fact gain an extraordinary satisfaction. Mass production eliminates all this, and turns the man into a cog in the machine, stifling his creative urge and giving rise to an unrecognised and unrealised dissatisfaction within him. Pride in work is but another of these sublimated expressions of sex.

God is the great Creator, and man is made in His image; in degree by his thoughts and activities man also creates, thus giving activity to his fundamental instincts. He may create a business, and watch the small child of his endeavours grow into a great firm with branches in many parts of the world, or he may be the vitalising force that brings an enormous industry into being. A man's creative output must not be judged merely by counting the heads in his family, indeed very often the two aspects bear an inverse relation to one another, and the greater his family the smaller his mark upon the outer world. Therefore it may be that, in a day when the only child is the rule rather than the exception, we may find a degree of compensation in the very special creative and inventive scientific work that is being carried on in a thousand directions in the world at large. It may even be advanced that the urge to expansion which is felt in many countries of the world to-day and in the demand for colonies—offspring of the parent country—constitutes another type of this innate instinct on the national scale.

We see therefore that this race-preservation instinct, which at base is sex, works through male and female, or positive and negative, and gives us the creative urge. Its first and prime manifestation is in the human family, but its secondary sublimations are to be found in every phase and form of creativeness, in invention, in Music and Art, in the Drama and Literature, and in all forms of progressive endeavour. While other forms of sublimation are to be seen in various types of expansion, development, growth, which keep humanity on the move and ensure that it does not stagnate. Finally these modes of sublimation may be seen at work in the lives of individuals, as well as of groups and organisations, and even in the last issue in the lives of nations.

dream warning, thrice repeated, at any rate saved the life of the one survivor.

In the light of these and many other considerations the statement that dreams are nonsensical and meaningless must itself be ruled out of court. There are, of course, people who deny that they as individuals ever dream at all. But the utmost they are entitled to assert is that they do not remember to have dreamed. The probabilities are that they, like others, do as a fact dream, but they are unable to bring back the memory into the waking state; this, however, is not sufficient to warrant the denial of dream.

Let us take one very simple illustration. A child has eagerly been looking forward to a promised party with happy expectations. On the night before the great event Mother notices some spots on the child's chest, and calls in the doctor, who diagnoses some infectious complaint. There is therefore no party for the child, and the great expectations are thwarted. A head of nervous steam has been generated in the child's mind, for which there is no outlet. What happens? When the child falls asleep it enjoys a wonderful dream of a remarkable party, ever so much better than the real thing, and thus the disappointment is safely worked off. There is a definite value in such a dream as this, we may perhaps not term it purposive, but it certainly serves a most useful purpose. It would have been quite possible for the disappointment otherwise to have had an unhappy effect upon the child's health or upon the course of its illness. But to assert that such a dream is meaningless is as unreasonable as to apply that same description to the safety valve on a steam pressure boiler.

But another thing we can observe about this simple dream is that it has gone "by contraries," in providing a wonderful party for the child when as a fact there was none at all. But in order to exercise its beneficent safety-valve effect dreams of this type *must* go by contraries, and thus there is very good reason for this traditional verdict on dreams.

One of the main functions of dream is to preserve the slumber of the sleeper, acting as a sort of defence-mechanism

against his being awakened. Local stimuli are thus woven into the fabric of dream, or the dream is fabricated around the stimulus, so that the subconscious passes it off as something that need not disturb consciousness. If, for example, we project a toe from the bedclothes upon some cold night, a message of cold is naturally sent in to headquarters; upon receipt of this stimulus the subconscious, deducing as is its manner all logical details, then proceeds to elaborate a dream of Arctic exploration in which one would naturally expect to feel cold. Therefore, passing it off, the sleeper refuses to take any special notice, and continues to sleep. What could be simpler? Again the dream certainly achieves a purpose, whether or no it could be said to be aware of any such intention.

One sleeper, having a hot-water bottle placed at his feet when he was asleep, dreamed that he was walking over hot lava. In another case, when the cover of the bag slipped, an elaborate dream of capture and torture by Rocky Mountain bandits ensued. The robbers insisted that the dreamer knew how to convert copper into gold, and held his naked feet in a fire in order to compel him to hand over his valuable secret. Yet another patient, paralysed, when heat was applied to his extremities, dreamed that he was transformed into a bear and was being taught to dance by being placed on hot bricks.

Freud describes the case of a medical student whose besetting sin was unpunctuality. One morning when the maid called him as usual, saying "Get up; you have to go to the hospital" he only half awoke, and immediately dreamed of a ward in the hospital, where he lay on a bed, with the regulation card of particulars above his head. Muttering, "Since I'm already in the hospital I don't need to get up and go there," he turned over on his side and went on sleeping comfortably! There is no difficulty whatever in the interpretation of such dreams as these.

A well-known dream is recorded of a man who fell asleep after having just heard the first stroke of the village clock striking twelve. In his dream he ran away to sea, served for a long time on board ship, and, just escaping with his life from a shipwreck, swam to a desert island.

When no rescuing party arrived he began to abandon hope, but at last a ship arrived and took him on board. He became a ringleader in a successful mutiny, took charge of the ship himself, and sailed it across remote and uncharted seas. At length wearying of this life, he sailed for England, sold the ship, and entered business on shore. One day someone recognised him as a mutineer, and he was arrested and tried. He was condemned to death and led off to execution. But at the eleventh hour, when the noose was round his neck and he was expecting death any moment, he awoke—to hear the last stroke of twelve being chimed by the village clock!

Time, as we understand it in the physical world, does not exist in the dreamworld. Once we are asleep we are out of time, and when we wake we are totally unable to say whether we have been asleep for three seconds, three minutes, or three hours. In cases of coma or trance the interval might equally well be three days or three weeks. Our dream experiences are very likely almost instantaneous, just as a man may get an apparently slow motion picture of the whole of his life's experiences in a moment or two of crisis. A man may be 'knocked out of time' in a very literal fashion, but he carries on in his subconsciousness in that interior realm which is strangely suggestive of an eternal Now.

Mr Addington Bruce, in *Sleep and Sleeplessness*, gives a personal experience of a dream which further illustrates this point of the speed of dream. "In this dream," he says, "I was walking alone, at night, along a country road. It was lined on both sides by trees which, as I learned from a man who presently joined me, were heavily laden with fruit. I picked some pears and ate them as we walked and talked. The road seemed to overlook a broad valley, in which, at perhaps half a mile's distance, I saw a solitary light. My companion told me that this light was in his home and invited me to pass the night with him. After a tiring walk in the dark across meadows, we reached the house, a small two roomed cabin. He retired into the inner room, I went to bed in the outer. I had not been long asleep when, in my dream, I was awakened by the noise of some-

body running, and the thought instantly flashed into my mind that my host was making off with my money. I leaped up shouting 'Stop! Stop!'

"Then I really awoke. As I did so, I distinctly heard on the pavement below my bedroom window the sound of hurried footfalls and a voice crying excitedly 'Stop! stop!' At once it was clear that these two words, penetrating to my sleeping consciousness had provided the necessary stimulus to set up a dream process which, in the fraction of a second, had interpreted as best it could and had presented the results of its interpretation in the form of a curious little narrative of nocturnal adventure."

But there are other dreams, not woven around some definite external stimulus, which carry the matter farther. It is recognised that such dreams have two meanings, termed the manifest content and the latent content. The outer form of such dreams is nearly always symbolical; it is the true meaning dressed up, disguised in fancy garb so as to escape the censorship which, even in sleep, might veto its normal appearance. This fancy garb is composed of the miscellaneous mental matter lying gathered in the records of mind, drawn up in any sequence by casual links of association. Bizarre events always seem quite reasonable when served up in dream because reason, which normally keeps things in order and sequence, in sleep is out of action. Dreams are subconscious, and the ordinary rules of reason apply only to consciousness. Thus events which only happened the previous day may be combined with other matter of twenty years back, and people may be confused by merging into one another, so that we end by declaring the whole thing utter rubbish.

The latent content, however, is very far from being nonsensical, it is a particularly valuable indication of repressed processes and emotions active in the subconscious, and it is the business of the psycho-analyst to find out the fundamental idea thus being dramatised. It is a game of Charades on the grand scale with the repressed wishes and desires as the actors, while their wardrobe is the storhouse of memory; the analyst has to find the concealed answer indicated by their strutting and playing. This may be a

very long and tiring process, lasting sometimes for many months. In the actual process of dream analysis the patient is asked freely to recall his dreams and the associated matter, with a complete absence of restraint, he must speak things just as they come into mind without any reservation or conscious control.

Here, for example, is a man who comes with a dream of hunting and in the emergency his gun misfires every time. Or perhaps he is throwing stones at some object and his aim is completely wide of the mark, time and again, in spite of his best efforts. Obviously such a dream as this, whatever its particular form is one of frustration, what he so earnestly wants to do he cannot. We find that his real trouble is that he stammers and the more he tries to speak normally the worse is his trouble. He therefore grows increasingly uncomfortable and nervous hating the idea and refusing to dwell upon or face it thus repressing the idea of frustration into the subconscious. Then this works itself off as the frustration dream with the necessary local colour to disguise its real meaning.

A lady, daughter of a clergyman once let her house in Hampshire to a tenant, and ruin her bargain, only desiring to get the tenant out. She had a dream in which she found herself entering the drive leading up to the house. When she approached the building she saw a great big lion sitting on the doorstep, so she went round to the back and secured a whistle and a tea tray and, making a horrible noise with these, endeavoured in vain to frighten the lion away. This seems nonsense but its meaning is quite plain. What is the name of the tenant whom she desires to oust? Major Daniel, and if Daniel appear as a lion to a clergyman's daughter, who shall express surprise? What kind of a man is he? Finely built so of course the lion is a particularly fine specimen. She wishes to drive him away, but all her normal devices are as ineffective as the futility of her tea tray escapade of dream.

Sexual dreams are comparatively frequent, and the individual may make the utmost efforts to regulate or censor these. They have then a knack of dressing themselves in quite innocuous garb, so that the dream passes

ensorship before its true nature is recognised. The subconscious thus tricks the conscious. What could be more ordinary than a dream of catching a train, or of being in time for some important engagement? Yet perhaps obstacles may interpose and things go wrong, as is the way in dream, while meantime the emotions are being worked up to fever pitch. Then the final climax reveals itself for exactly what it is—a sexual expression of repressed energies.

Dr. Ernest Jones thus puts forward a typical case illustrating the general thesis of psycho-analysis. A man conceives an attraction towards the wife of a near friend or relative, and in his imagination perhaps plays with the thought of what might happen were the friend to meet with a fatal accident. If he honestly faces his wish and realises its nature he will instantly see that though possibly a perfectly natural one, it is of such a kind that for social and ethical reasons it must obviously be suppressed. If he adopts this healthy attitude he will probably think no more about the matter except in the most harmless way. The wish-complex is here assimilated by the main body of the personality. If on the other hand he regards the mere possibility of entertaining such a wish as a sign and sign of the most desperate iniquity, he may refuse to own up to himself that he has ever felt it, even momentarily, whenever the thought occurs to him he endeavours to put it away from him, to get away from it, in other words to repress it.

The complex here is not assimilated; it therefore continues to act, and the more the man strives to escape from it, the more hauntingly does it torment him. He has now become a prey to a fixed idea which is out of his control, and which evinces its independence by appearing irregularly whether he wills it or not. In actual practice we never meet with cases so simple as this, but the instance will serve to illustrate the notion Dr. Jones is trying to convey—namely, that certain mental processes, particularly strivings, desires, and impulses, if they are not absorbed into the main stream of the personality, are apt to manifest an independent activity out of control of the will. This activity is usually of a low order, of an automatic and

reflex kind, and it is generally an unconscious activity operating without the subject being aware of it.

In succinct form this puts the gist of the matter and this independent activity may find its outlet in dream or in other forms of perverted expression. Dr. Jones clearly shows how the difficulty should have been met in the first instance and also indicates some of the difficulties that may follow if the spontaneous occurrence be treated in the wrong manner.

CHAPTER XV

THE METHOD OF ANALYSIS

TREATMENT by psycho-analytic methods is called for in cases of disease, but not in health. At one time a wholly undesirable craze for analysis became somewhat fashionable, just as at one period it was the thing to have one's appendix removed. Strong protest may be registered against any such trifling with the unplumbed depths of the human mind about which, comparatively we as yet know so little.

Analysis when called for by definite pathological conditions of mind or body or both, is directed towards the tracking down of the hidden complex which acting as a festering poison in the mind is setting up its train of troubles. The incident from which the trouble originated may have been completely forgotten, and perhaps may not even in the first instance have been noted. But something has caused an emotional wound and introduced sepsis into the mind and that something must be ousted from its concealment, ferreted out from its hiding place and brought into the light of day so that its noxious effects may be dissipated. The wound must be sterilised and the whole mind restored to sanity and balance and rendered mentally antiseptic.

Dreams very frequently display, as we have seen the characteristic trends of the subconscious and therefore their analysis provides a useful method of investigation. There is a second plan known as the method of free association. The outer side of the cortex of the brain consists of grey matter and in some manner for which physiological description is inadequate the physical records of memory are there registered. A thought or an impression makes a

slight molecular change in the structure of the grey matter of the brain, and this change is permanent. Popularly it is said that the brain is like 'wax to receive and marble to retain.' It is somewhat misleading to talk about memory cells, as if the brain were a sort of honeycomb, with holes galore to be stuffed with memory data. We are, however, safe in saying that the grey matter of the brain is in some way the physical seat of memory.

On the inner side of the cortex there is white matter, which consists essentially of an extraordinary number of white fibres, making linkages or associations between the material in the grey matter. So we find as a fact that when once two individual items in memory have been linked together in any definite fashion they are thus associated through the agency of the white fibres; and, when one item comes into mind, its tendency is also to bring up the other along this line of association. The whole of the material in mind is thus linked up in constructive fashion, so that there is a definite mental network, with facts for the knots and threads for the linkages. These associations may be of many kinds, as for instance cup and saucer, knife and fork, food and drink, things that habitually come in pairs. On the other hand the idea of cold may bring up its opposite heat, as winter may call up the idea of summer, and cruel may suggest kind. There may be the relationship of the part to the whole, so that to think of a wheel may immediately suggest the tyre, or violin may bring up orchestra. Mind is thus the repository of our memory material made available through the machinery of association.

In passing it should be noted that we have said the 'physical' seat of memory. Most probably the real basis of memory is not physical at all, but psychic. Indeed this must be so if there is to be any survival of memory after the death of the physical body and the dissolution of the brain. Much light is shed upon this point when we recognise that memory is truly subconscious, and we can regard the subconscious as indicating the soul. As Norman Pearson in *The Soul and Its Story* puts it, there is an "I" and a "Me", the "I" is the soul, and the "Me" is its organ, the

body When the "Me" dies, the "I" goes marching on. If, therefore, the true seat of memory already resides in the soul, the brain can be regarded as its material duplicate with which we may dispense without affecting the intrinsic record.

Now in a treatment by this method of free association, the patient comes to the analyst and just talks freely without self criticism, reserve or restraint. This is not easy, neither is it natural, and there is an understandable mental resistance to its accomplishment. But supposing that the patient *can* be induced thus to talk absolutely freely to the analyst, then these links of association in mind will bring up one thing after another and in due course the harmful complex, or some of its linkages, will most probably come up. We have all noticed people with grievances, their conversation invariably leads round to the same old topic which acts as a vortex to drag the conversation from any point on the circumference right into the centre again. So in the same way an emotional hurt is surely likely to come up to the surface of mind if the individual will talk freely and long enough.

Much depends upon the quickness of uptake in the analyst, and still more upon his experience, in the detection of the source of trouble. Some people give themselves away at once, others take a very long while indeed. But when the complex is finally diagnosed and brought into the light of day, it must be talked out, and the individual has to do what he should have done in the first instance, face up to the difficulty and have it out in consciousness.

There is however a third way which is probably more effective than the previous method. This is known as Word Association. Here the analyst has a specially prepared list of test words covering a very large amount of ground, and the patient is requested to put himself into a relaxed condition and to cease all active thought and criticism. The test words are given one by one and the patient has to answer to these with the first word that comes up on the link of association. He specifically is not to think, reason or reject, if he does his answers are likely to be misleading instead of helpful.

Meantime the analyst is marking his reaction time to the stimulus words with a stop watch graduated in fifths of a second. Any normal reaction to an ordinary word will take perhaps six or seven fifths of a second but as soon as any test word touches upon the hidden source of trouble we can almost picture the subconscious saying as the obvious answer presents itself — No that won't do it would give the game away. I won't say that. Let me think of something else. All this secret conversation that the subconscious holds with itself takes time and the reaction time lengthens out to two, three or four times the usual.

Then at once the analyst knows that he is on the track of the trouble. The subconscious in its desire to conceal has overreached itself. The analyst gives a few more innocuous words and the time interval is normal again and next he gives another word bearing on the complex with the result that the time once more lengthens out. This time he is sure that he has a clue. So the analysis goes on until the seat of the trouble is reached and the complex brought to light.

When the mental wound is thus opened up and dissected a process of re-education is highly advisable and even essential. Wrong thinking has truly been at the basis of the difficulty and right thinking is a guarantee against its occurrence in the first place and against its recurrence after treatment. In this re-education suggestion is invaluable and the practice of thought direction and control by the aid of auto-suggestion is strongly to be recommended. The proverb has it that 'Confession is good for the soul' and if for soul we read subconscious we get very near to the essence of psycho-analysis. Therefore we observe that the practice of the Confessional where the penitent must relate all and hold nothing back has the same basic element as the subject we are discussing. The absolution which is given to the penitent constitutes a degree of re-education and contains strong mental suggestion of a very reassuring and helpful type.

Jung has compiled a standard list of one hundred test words which are shown on the following page.

1 head	35 mountain	68 to paint
2 green	36 to die	69 part
3 water	37 salt	70 old
4 to sing	38 new	71 flower
5 dead	39 custom	72 to beat
6 long	40 to pray	73 box
7 ship	41 money	74 wild
8 to pay	42 foolish	75 family
9 window	43 pamphlet	76 to wash
10 friendly	44 despise	77 cow
11 to cook	45 finger	78 friend
12 to ask	46 expensive	79 luck
13 cold	47 bird	80 lie
14 stem	48 to fill	81 department
15 to dance	49 book	82 narrow
16 village	50 unjust	83 brother
17 lake	51 frog	84 to fear
18 sick	52 to part	85 stick
19 prick	53 husband	86 fire
20 table	54 white	87 anxiety
21 ink	55 child	88 to kiss
22 angry	56 to take care	89 bullet
23 needle	57 to punish	90 pure
24 to swim	58 salt	91 floor
25 voyage	59 plum	92 to choose
26 blue	60 to ruin	93 hat
27 lamp	61 house	94 connection
28 to win	62 dead	95 radiance
29 broad	63 glass	96 to copy
30 rich	64 to quarrel	97 mouth
31 vice	65 fur	98 nice
32 to prick	66 bag	99 woman
33 to pity	67 carrot	100 to able
34 yellow		

If anyone will try a little analysis upon himself he can take this list of words or make another one of his own and try his own reactions, noting his own impulses to change words or substitute other answers for the normal one. He may also observe whether he suddenly "runs dry" and fails

to find any word at all, or whether, instead of giving one word, he wants to make an explanation. All these points have importance for the analyst, but it is quite possible for the individual to make unexpected and useful discoveries about himself.

If he tries it upon other people he may possibly find out more than he anticipates. I have occasionally tried youngsters at school with some of these test words, and one boy surprised me by answering "hungry" with "always." "Hullo," I said, 'what's this?' "Please sir," he replied, "we never get enough to eat in the Boarding house." I had struck upon a grievance which otherwise would probably have remained unvoiced. It was the same boy I fancy, who replied to 'sleep' with "snore" again, 'Please, sir, all the boys in my dormitory snore and I can't get to sleep.' Another cause for resentment.

A medical friend of mine told me of one of his patients, a girl who played the violin and had suddenly found her arm paralysed. The arm did not respond to any of the ordinary methods of treatment and so recourse was made to the word association method. It was found that the word

"barn" brought a special reaction, and finally the trouble was tracked down to an emotional episode many years before in which a gentleman named Barnes played a leading part. The whole incident had been completely forgotten but was fully recognised when brought up by these links of association and when the matter was duly faced and thrashed out the cause of the trouble was removed and the paralysis vanished.

A typical case is that of a rising barrister of considerable ability and promise whose attitude commenced to change from one of confidence to extreme and irrational nervousness, so much so that he took to going to the Courts in a closed cab to avoid people. The final outcome was that he became a hysterical wreck, afraid even to leave his room. Dream analysis yielded no results, and then Jung's Word Association test was tried. Certain marked peculiarities in the time of reaction and in the style of the answers were at once noted. To the words—(1) head, (4) to sing, (12) to ask, (33) to pity, (36) to die, (40) to pray, (52) to part,

(62) dear, (75) family, (88) to kiss, came the same reply "Mother." Obviously the mother was the key to the situation, so he was asked about her.

His mother was dead, but he explained—"You see, as a little child I was very nervous and delicate, and so mother made a great fuss of me. The children I used to play with were often rough, and then I used to run away from them, and find a refuge in my mother's arms. But she died when I was only six. The awful difference it made to me I leave you to imagine. Whenever I was buffeted about I still wanted to run to mother, but she was there no more. And I have cherished her memory very dearly." "Thank you," said the analyst. "Now let me explain what you are worrying about; it is exactly what you have just narrated—you are longing still to be literally in your mother's arms. When your mother died you evidently repressed, not consciously—for you were unwilling to realise her death—your wish to run to her arms. But your heavy work having reduced your powers of resistance, the long-repressed desire gained the upper hand, and played havoc with your nerves." In the upshot the barrister recognised the truth of the diagnosis and set to work to free himself from this subconscious Mother-obsession, and after three months or so he was back again at the Courts—cured.

Such fixations as this upon infantile influences are not at all uncommon, but they are rarely recognised for what they are, and the ultimate results seems so remote from the original source of trouble that very often the two are not connected as cause and effect. In every case the subconscious, as a permanent record of the thoughts, is at work storing up, re-inforcing, and accumulating a further bias in the particular direction, so that unless something is done to restore normality the effects are bound to grow worse. We cannot draw any hard and fast line between physical and mental, and so mental disturbances may pass over into physical disabilities.

We do not suggest that the ordinary individual can or should psycho-analyse himself, in any case it would be difficult for the one person to double the part of pursuer

and pursued; but anyone can train himself to look out for first tendencies, on the principle that forewarned is forearmed. When we know that this is the way in which the mind is accustomed to work in the production of pathological conditions in both mind and body, we can take steps to keep ourselves rigidly to the means of mental health. In this machinery of word-associations we have a very valuable index as to tendencies which may be hidden from us normally, but which reveal themselves fairly readily in response to our investigations along the lines of association.

CHAPTER XVI

PSYCHOLOGY AND INDUSTRY

THE psycho analytic viewpoint can be of much assistance in dealing with industrial matters, because the analysis concerns the subconscious which is the emotional or feeling element. Efficiency methods devote themselves to the points of output and costs, but these methods themselves promote reactions in the worker and are received with feelings and it is what the individual feels, rather than what he thinks, about things that determines his attitude towards them. The problem of management apart from the technical side of efficiency work is largely a question of handling people tactfully so that their feelings may receive due consideration and their co-operation be secured.

When people are dealt with in the mass, or as a section of an organisation, they are not the same as the individuals composing the mass. Good individual intellects are cancelled out or neutralised by the stupid thinkers, but the feelings which all possess alike are immensely strengthened. The crowd thus becomes more emotional and more easily swayed by appeals to feeling and at the same time it is less intelligent. Consequently propositions which would at once be rejected by the individual thinker are readily accepted by the crowd at the appeal of some persuasive leader or ringleader. Thus grievances and petty difficulties are very easily magnified by a one-sided presentation at a mass meeting, and perfectly reasonable propositions are turned down without debate. This only shows how extremely important the emotional side can be and how necessary it is to understand some of the hidden feelings which are at work in all gatherings and, in perhaps less degree, in every office and works.

The conditions of industry at the present day tend to

promote a good deal of understandable dissatisfaction generally on the part of the individual worker. We are witnessing an extraordinary development of power which tends to turn craftsmen into cogs in a soulless mechanism. Whereas in former days the artisan had pride in the creative element in his work which he very often carried on in his own home or workshop, he has now become a mere cipher in a factory perhaps not even known by a name but by a number. Very likely he works for a man he has never seen or for a company which to him has no real existence or embodiment. It is natural that this state of affairs tends to sap his interest in his work, for he never sees the result of his completed labours. He performs his one particular job and then the work passes away on a mechanical conveyor belt and he never sees it again. Very likely he is not told what becomes of it and still more often he knows nothing about the progress of the firm for which he works nor even whether it is making a profit or fading out. He is paid his money for so many hours' work, and that ends the matter. Naturally he does not like such a state of affairs and neither would you or I.

However let us start at the beginning. Why is our friend doing his particular job? Most probably there is no definite reason. He may have been brought up to it, because his father was in a like job before him. He may just have drifted into it or may have been compelled to take it, but it is comparatively seldom that he is in it because he likes it which ought to be the prime reason. One of the great difficulties is in fitting the individual with the job, putting square pegs into square holes. But we may be quite sure that if a man does not fit his job he will be unhappy, and less efficient than at some other work. Neither will he stay in it as long as he otherwise would. People who are ill fitted to their tasks are apt to break down as we say, from overwork. This however is not quite correct, they break down from the friction in mind between the "push" of duty which keeps their noses to the unhappy grindstone, and the "pull" of desire which draws them to some more agreeable task. Duty is a matter of consciousness, desire is of the subconscious, breakdown arises from friction between

the two departments of mind. We are all of us born with inherited aptitudes which fit us for doing one thing rather than another, and if we find our work in the direction of this aptitude we are happy, efficient, and contented. But if we are not so fitted, life and work will be neither happy nor easy.

Modern methods thus demand the right selection of workers. But it is not yet sufficiently recognised that, before workers are chosen, the job itself should be analysed, so that its essential requirements are known. Then the workers can be selected to fit. Vocational guidance, which is now being given at many schools, is a step in the right direction, ensuring that the youngster shall not start unknowingly in a blind-alley job, nor yet in one for which his abilities are obviously unfitted. The Vocational tests of the National Institute of Industrial Psychology are of very great value to parents in determining these natural aptitudes of their children and avoiding misfits in work.

A misfit is a man with a grievance, even though he does not know what the grievance is. Little pinpricks, which in the ordinary way would be passed over unnoticed, then become magnified in a way which makes the individual dissatisfied, and then perhaps eventuates in unrest in the works or factory. There is always a tendency on the part of people in the mass to follow a leader, even though he be a ringleader against authority, and a capable man with a grievance is always a source of possible trouble. Therefore it pays to consider the feelings of the workers and to endeavour to remove the sources of possible difficulty in advance. Discipline of the army type to-day is not feasible in industry.

The minds of many people are subject to the undermining influence of fear, and particularly in the working class there is ever in front of them the fear of the loss of their work. It is true that National Insurance has done a great deal to minimise this, but the fear is still a very real one, for even with Insurance the margin of safety is very small. If the man does not actually find himself out of work, he may yet have to move to another locality, and perhaps he fears the change and the venture into the unknown,

especially if he is blessed or burdened as the case may be, with a family. Security in the work and best of all Pension Schemes, can do an extraordinary amount towards making the worker happy and contented.

Security also has the effect of reducing what is called 'labour turnover'. If this turnover is a high figure—as it sometimes is—even as high as 30 per cent. it means that in any given year thirty workers out of a hundred change their job. This continual change going on is an expensive drain upon the resources of any firm and it further prevents the growth of the team spirit which it is the aim of every wise management to foster. Every new employee needs a certain amount of training before he or she becomes efficient and sometimes this training may extend into months. If the worker then only stays six months, or a year, all this has to be gone through again with the new-comer.

A subtle resentment is sometimes apt to be felt by the older workers against the younger members who come and do not take their work seriously. In the case of women there is the added criticism unvoiced but nevertheless felt against the newer styles of self-decoration—the painted finger-tips, powder and lipstick. It may be that subconsciously the older women compare themselves with the younger, and so develop a certain feeling of inferiority, which issues in this resentment and concealed jealousy. But in any case the older folk are by way of regretting their lost youth, a boon which is only too obviously possessed by the younger generation. Whether we recognise it or not, this is a grievance.

The conditions of work in office, factory or works have inevitably their subtle influence upon the feelings of the workers, with a further natural reflex upon their contentment and willingness to say nothing of enthusiasm. Having to work in a badly lit establishment fosters a grievance against the management, besides exacting undue strain from the worker. There is always an unconscious resentment against the faulty lighting. 'Bother this light, I can't see. Why don't they put in decent lighting!' The individual is at odds with his work, his conditions, and the

management which provides them. So output suffers, with the further logical result of higher costs. It does not pay to have dissatisfied workers, they are too expensive, and the underpaid workers are the most expensive of all.

Work under dirty or untidy conditions, or where the temperature is too hot or too cold, or where the ventilation is indifferent—these are all avoidable causes of subconscious grievance. Inadequate sanitary arrangements must be resented, even if no complaint is ever voiced. The worker perhaps does not know that he is resentful, but his subconscious is supplying him with complexes which work in devious ways to the firm's detriment. Noise may be considered merely as an unavoidable distraction, but more than this it is frequently a subconscious irritant, with the usual result in discontent generally and unsatisfactory work. The best conditions are the most economical in any organisation and modern welfare work is not a fad or a luxury but a necessary and wise investment.

It is found that incentives of one kind or another are essential in order to secure the best results from the workers. Security itself is one of these incentives, pride in work is another but the most obvious is the financial reward. Payment by results, or piecework has both merits and disadvantages but it has always an understandable grievance among employees that when piece rates have been established and the competent worker seems to be earning too much the rates have been cut. The result has been a complete breakdown of confidence as between the firm and its employees, and this grievance still rankles with labour generally. Anything which can build up confidence and construct a bridge of faith between the two sides is of the very greatest value, but anything which destroys confidence is a crime. It is also a blunder which has its reflex in costs and sales. Where changes have to be made it is found that they are best managed by consultation with representatives of the workers.

It cannot be too strongly stressed that the subconscious feelings of the workers are of the utmost importance owing to their indirect effects upon the work, and upon the human relationships between the workers themselves. Very often

completely unsuspected resentments are aroused by comparatively small points of detail. A girl for instance grows fond of her machine and takes the greatest interest in keeping it perfect, then she goes away for her holiday and someone else is put in charge of the machine. When the first girl returns she bursts out crying that someone has been using her machine, and if she had known that she would not have gone away for a holiday! This seems strange, but it was an actual case. The painting of a black machine white has also been found to result in an increase of the output of the operative using it.

But output records, important as they are, must not take the place of a lively interest in the human factor. Human beings invariably have feelings, and these feelings work, as we have seen, in unsuspected ways. Repetition work, as we can well imagine, induces boredom; though it is found that a number of workers prefer to do this type of work which entails no thought, rather than undertake more important work which entails responsibility but is better paid. Day-dreaming on occasion becomes a refuge from this boredom, and as one woman put it—"If I let myself think of the thousands of these bits I have to put together, I'd go mental—going on day after day doing nothing else—so I just think of all the things I'd love to do and get myself away from the work."

Every works manager knows of difficult people who have to be humoured and handled, and some of these are really cases for psycho-analytic study. They are wrongly adjusted to their surroundings and feel that things are unsatisfactory, but they do not know why, and therefore they cannot re-adjust. There are irritable people and jealous, envying their neighbours and suffering from an inferiority complex. There are those who are dissatisfied with their jobs and, having failed in one, expect the management to find them something better. We meet workers afraid of being moved from one department to another because they will have to work with new people, and hate the prospect. They may also be half-afraid that they will not be able to tackle the new work. Some again wish to show off and attract attention, and others genuinely wish to excel. Some hate

the foreman or charge hand, and then proceed to hate their work.

We are in an infinitely stronger position to deal with such difficulties as these, whether in ourselves or in other people, if we have a working knowledge of the subconscious and its vagaries. We can then understand and handle men and women tactfully, and any business man would profit by the study. Even in dealing with customers the same conditions arise; and, essential as goodwill is within the firm, it is equally necessary as between the firm and its customers. Complaints mean that a customer is wounded in the emotions, and no argument can meet this, the emotions must be soothed and gratified or there will be a lost customer. People buy from a variety of motives, and practically all of them are feelings and desires, and therefore subconscious. Advertising makes its appeal to this side of the nature, creating a desire to possess, or suggesting a new want; therefore the wise advertiser also learns all he can about the unconscious, the seat of desire.

When any danger signal comes in the shape of something unhappy and unusual in the individual we shall be well advised to search for the hidden complex which we may be sure is at the root of it. Our knowledge of psycho-analytical principles will be of great help in teaching us what to look for. The same mind operates in all the diverse occupations of life, whether in business, professional work or in the home; and the same relationship between conscious and subconscious holds good. The same dangers, arising from situations not bravely met, exist in all the various activities of life, and when we are on guard against them we can indeed prevent many troubles.

CHAPTER XVII

PSYCHOLOGY AND EDUCATION

EDUCATION begins with conception nine months before birth for during this period the developing embryo has in the most intimate fashion the mental and physical life of the mother, and both body and mind are in the making. The emotions of the mother are therefore shared in their effects by the child to be and these influences may be helpful or the reverse. Here are laid the foundations of a happy life or the conditions which favour future difficulty, and ignorance of the fact does nothing to exclude either mother or child from the consequences. Suggestion applied during this formative period can have striking influence upon the child's later life and we have conspicuous examples of the effect of this prenatal concentration. Napoleon's mother for instance is said to have spent her time in the study of war manuals with results that were only too evident to the world. Had she chosen some gentler pursuit it is possible that the course of history might have been different.

But education of another kind commences as soon as the child enjoys a separate existence and another set of conditions comes into operation. The child is now subject to the influence of its environment and this includes as a rule a number of rather unwise human beings with very different ideas, views and theories. The child is born with a subconscious mind, but at birth its consciousness is practically unformed and certainly uninformed. In later life the consciousness will grow to act as a protective shield, but in the first stages the young mind is immensely unprotected and very susceptible to the influence of suggestion. The moods of the people around, the general mental atmosphere of the house, the mutual relations of the

parents, and the personality of Nurse, are all having an effect upon the child mind. Everyone realises that the physical balance of the child's earliest days is delicate in the extreme, but not so many recognise that the mental side is equally delicate and important.

At this earliest stage the prime faculty of the subconscious comes into play, and the perfect register of memory records every impact and influence for exactly its own intrinsic worth. This constitutes a second stage in education, and long precedes the third stage of going to school. Here, habits of both body and mind are in process of formation which in later life will have the greatest possible bearing upon health and happiness. When the child's actual school-days begin, every experienced teacher can say that in some cases habits are so far set and inculcated that, though they may be modified, they can never be eradicated, and the child may suffer to the end of its days from habits wrongly fashioned at this early period. A pupil may indeed go to school for the first time with its education practically finished in some one direction by the unhappy effects of this early training. The old tag says that "first to come is the last to go," and as applied to mind this is a truth indeed, testifying to the utmost importance of the first beginnings.

The chief difficulty with many children is their parents. If parents were consistent with themselves, and with each other, it would not be so bad. But occasionally father laughs at something the child does, while mother smacks him; then at one time mother herself in a good temper smiles at some childish essay, then on another occasion blames the child for the same thing. The child's mind becomes confused by the different reactions, and deciding that its parents are themselves irrational (as they are), the youngster finally elects to go his own way on his own lines. Then the parents say that the child is "difficult"; yes, but the parents made him so.

More often the child is handed over to the tender mercies of Nurse, and then the difficulty may arise from her. She may frighten the child to keep him quiet, and start a fear complex which may ultimately spoil his life. She may threaten him when he is troublesome with the policeman,

and turn policemen into his enemies all his days. She may bribe him, and impair his sense of the justice of things, and it is well known that sometimes she may ensure the child's complaisance by certain physical soothing, which may be responsible for sexual troubles when he is grown up. Nursing is just as responsible a job as motherhood, and teaching or schoolmastering perhaps comes next. The material at stake is more than flesh and blood, it is no less than spirits and souls, and while spoiled material can be disposed of in ordinary work, spoiled human material provides the tragic cases which so often come to the psycho-therapist.

To-day we have a large proportion of only children, and they are to be pitied. Large families are a rarity, and consequently conditions of upbringing are very different from those of a former generation, but the advantages lie all on the side of the members of a large family as against the only child. Corners that should be rubbed off by contact with others, so that the individual becomes more rounded, are intensified and made more angular by the special care and attention which the only child receives. He has not the benefit of the competition which quickens his natural reactions, for he can take his own time. He is not compelled to give and take with others, and so to develop early the social graces, most things are done for him and he learns to do little for himself. So much care is taken of him that he grows naturally selfish and, generally speaking, he is shielded from all those rough and tumble contacts with life which are part and parcel of the normal education of every one of us.

The worst case of all is the only child who is not allowed to go to school but is provided with a special tutor to himself. He is deprived of experience of the miniature world of school, where he can find his own level and sharpen his wits "as iron sharpeneth iron," by contact with those of others. But before a youngster goes to school he ought to have a few useful suggestions implanted in his mind by his father. He should be told that he is going out from the small world of home into the larger world of school where he will meet with many more people, and that he must be able to fend and, if necessary, fight for himself.

I was not taught this myself, and only too many youngsters suffer from this same lack of instruction, with the consequence that the seeds of inferiority find only too fertile a field in which to grow. It has fallen to my lot to act in place of the parent to many youngsters, stiffening their backbone and teaching them to face life unafraid—work that should have been done by the father.

By wise suggestion, even if not in any set form, children can be brought up in an attitude of courage which will free them in advance from a hundred difficulties. Very quickly they will develop a dominant attitude of fearlessness, if brought up on the positive lines of "Do this," instead of "Don't do that", just as a wise schoolmaster will call "Silence" instead of weakly shouting "Don't talk". Even the New Testament is a development of the Old for whereas the Old Testament commandments are negative, "Thou shalt not . . .", the New Commandment is strongly positive—that we love one another. Fears are more often inculcated by unwise training than inborn, but if fears are never stressed, and courage in the young is looked for as a matter of course, an immense amount of valuable education can be secured almost automatically.

When he goes to school the tendency of the youngster will be to identify his masters with his father, sometimes even in the first term a boy will unthinkingly reply in form, "Yes, father". So that if he be on good terms with his parent the master starts with a transferred advantage, if, on the contrary father is an enemy to him, then the master is an enemy also. The boy will also tend to identify his teachers with their subjects, so if he likes Old Brown the mathematical master, he will also like his mathematics. But if he hates Old Brown, then quite possibly a hatred of mathematics may play its part in shaping his career. In later life he probably will never recognise whence his dislike of mathematics arose, but psycho analysis could tell him.

The undercurrents of mind come up clearly and often in school life as when Smith minor is observed very busily drawing when he should be otherwise engaged. "What are you drawing there, Smith minor?" "Oh, nothing Sir."

"Then bring it up here." When it comes it turns out to be a vivid picture of battle, with guns, bombs, explosives, 'planes and all the rest of it in full action—a pictorial protest on the part of Smith minor's subconscious against having to sit still in class and work at this wretched Latin. Quite frequently this drawing-analysis will show the natural bent of the youngster's mind just as well as would dream or word-analysis. This reaction against enforced inaction is an argument in favour of the "learn by doing" process which is so much more effective than learning by being told or listening.

If a youngster is put up against some task which is intrinsically too hard for him or beyond his capacity, it is an error of judgment on the part of the teacher; but it may also go far towards destroying the pupil's confidence. Foolish parents occasionally insist that their boy should be in a higher class, and sometimes, with a weak headmaster, he goes there. But he may be entirely out of his real depth and hence the inferiority idea may be firmly fostered, with the effect that he does actually grow into an apparent fool. He may indeed be no fool, and yet be a fool for school purposes. Even the President of Magdalen College, speaking to the boys of Eastbourne College, remarked—"In no cynical way I advise you not to let your school work interfere with your education." I have seen too many brilliant boys at school fizzle out in later life, and too many dullards make good in the larger world to assume that if a boy is fool for school purposes he is therefore a fool for life. It does not follow in the least. But in any case it is a pity to bring the inferiority idea into mind at all.

Much nonsense is talked by psychologists who probably never saw the inside of a schoolroom, still less ever taught a class, about the need for self-expression in education. No child is to be checked or called to order, but each one is to be allowed to do what he likes and when he likes, and not to do it if he doesn't like. This is sheer educational Bolshevism, and, worst of all, it won't work. Our primeval impulses, buried in the subconscious, must be censored if the world is to remain habitable. The mark of education

is the building up of wise inhibitions which keep unworthy impulses in check and reconcile the interest of others with those of the self. But to allow a wretched selfish little youngster to run amok, and do anything he likes anywhere, is education run mad, and worst of all it is laying up a dreadful future for the little prig himself, for his unfortunate wife-to-be, and for a possible family.

Discipline, as the prelude to self-discipline, is more than a school rule, it is a rule of life; and without it even civilisation would quickly degenerate. A good teacher does not have to trouble about keeping order, it keeps itself, but only when the teacher has absolute self-control does this automatic control of others come into being. The man is a bad disciplinarian who has to "keep" discipline, and when he does so his weapon is usually fear; those who have to wield such a weapon advertise their own incapacity to teach others. As a rule such men have other weapons, equally undesirable, in their armoury, such as for instance sarcasm directed towards one who is unable to reply in suitable terms. It may be necessary at times as a weapon to pierce the hide of a particularly self-satisfied and pachydermatous incorrigible, but as applied to a sensitive youngster it may cause much mental harm and resentment, with the usual results of repressions and perversion. A master who needs to resort to such tactics is generally a man who receives scant courtesy at the hand of his colleagues and retaliates by taking it out of the boys.

The larger education teaches us that if we want to know a subject we must love it, and then it opens out to us. When we hate a subject it closes up tight, and yields us nothing. In this it is in no way different to a human being; and after all our book learning is only to serve the purposes of the larger life. That larger life itself is only an education for a still larger experience in the world that follows after this, and any scheme of education that loses sight of this farther objective defeats its own aim. Threescore years and ten is not the sum of our days, even though it marks the life of our body; the subconscious is the soul, and when the body and its conscious mind dies, the subconscious goes marching on. And this is the final end and test of all our

education—whether we shall be able to take our rightful position in the higher class that awaits us in the environment of the next world. If we are unable to join on in normal fashion and we find ourselves set to tasks which we cannot perform, the soul may still retain its inferiority complex, because it is unworthy.

CHAPTER XVIII

MENTAL MOMENTUM

THE aim of psycho analysis is primarily to rectify mental trouble but the very practical object of this present volume is first to prevent that trouble arising by making the ordinary person wise before the event. Secondly, its object is to enable those already in difficulty to find the way out by re-educating themselves along better and more acceptable lines.

The crux of the whole matter is the relationship which normally exists between the two departments of mind, ensuring that whatever passes through consciousness finds itself permanently registered in sub-consciousness. We rightly as a matter of common sense reject food for the body that is likely to upset or poison us, but it is equally necessary to beware of mental food that may cause sub-conscious disagreement. In the case of the body we call in the doctor when things go wrong, and for the mind we consult the psychologist, but it is said that "at forty a man is either a fool or a physician," and we can apply this dictum to mind as well as body. If a man has not learned, at that age, how to look after his mind it is a grave reflection upon his intelligence.

Reason stands at the entrance to the mind, as the policeman guards any ordinary gate, and its function is to admit only those ideas which may advisedly be allowed to come in. Undesirable and "tramp" thoughts which gain entry are liable to cause trouble the responsibility for which must ultimately be laid upon Reason which permitted their entrance. Therefore the adult must first of all shoulder the responsibility for the ideas that already hold lodgement in the chambers of the subconscious, and then he should resolve he will show a wise determination for the future as

to the thoughts and emotions which shall be allowed to go to the making and moulding of character.

We have a very wonderful power given to us in the freedom to choose our thoughts, but with that power comes an equal responsibility to use it aright. If we fail to control the power it may run loose and work to our undoing, and in fact the real choice before us is either to master life or to to be mastered by it. The vast army of neurotics, nervous and disintegrated individuals, who throng the world's stage to-day is testimony to the way in which they have allowed their forces to get out of control and run their lives; they are mastered by life because they did not succeed in mastering it.

It will be agreed that hereditary influences play their part in the drama, and we may be born with a predisposition in some unhappy direction. This may be a handicap, but it is not a life sentence. Our power of individual thought can be directed along the lines of this innate bias, or in opposition to it; in the former case the predisposition will be confirmed until it masters the individual, but in the latter case it will gradually be modified. Presently it will be overcome and neutralised, and then the fighter is "all square," and can go ahead and make progress.

Difficulties, set-backs, and troubles come to all alike, and there is no need to whine about them; they are our opportunities of growth if we meet them aright. If we turn round the corner in an endeavour to dodge them, they do not vanish; they cannot be so easily overcome as that. They must be met fairly and squarely, and faced. We cannot alter the event, but we can certainly determine the attitude with which we meet it, and this itself decides the effect it registers upon us. Brave thinking gradually accumulates in the mind to give it a mental momentum with which all minor difficulties are brushed aside. A twenty-mile-an-hour momentum sweeps back a ten-mile-an-hour difficulty with ease, but this same trouble completely upsets the balance of a man with no momentum at all.

Since every thought goes on permanent record and adds its weight to the total strength, it follows that we can gradually build up a ballast and a bias of thought which

will enable us to meet most of the troubles of life with equanimity. We do not then need to repress things; petty insults and slights make not a scrap of difference, because first our momentum brushes them aside, and then our understanding assures us that it is only a sense of inferiority which leads the other person to proffer them. We are sorry not for ourselves but for them. We know that their own repressions will be the source of their own future trouble, and we take warning for ourselves.

Ordinary education is but a poor thing compared with what it might be, the individual should be prepared to re-educate himself through the use of the powers in his own subconscious. Suggestion in my experience is invaluable, costing nothing but being beyond price. It is the inculcation of strong, desirable and helpful ideas in mind as a kind of mental drill. In July, 1938 at a Conference in Oxford of the General Medical Society for Psychotherapy, Dr. F. Volgyesi, of Hungary, is reported as saying that—"Up to date verbal suggestive hypnotherapy relieved of all superfluous trappings and secrets is marching ahead of all modes of treatment" for stage-fright and neuroses in professional life. I most decidedly agree, for in February, 1915, over twenty-three years ago, my little book *Nerve Control—The Cure of Nervousness and Stage Fright* was published, and said exactly the same thing. In this book, throughout, the practice of suggestion, verbal and otherwise, is strenuously advocated, based on the thesis of practical hypnosis. Furthermore it is shown that once the principle of self-education by suggestion is established, its benefits are not confined to any one direction but are capable of being exploited for the building up of mind and character to any desired extent.

In the vast majority of cases for the ordinary individual I would advocate the use of suggestion before resorting to psycho-analysis, and for these reasons. Psycho-analysis necessarily involves a digging into the depths of the subconscious, going back into primitive regions of the mind where things are stored up that sometimes would be better left undisturbed. Many people are shocked by the revelations of the deeps in the history of mind, such as were

referred to in Chapter IV in a quotation from Dr Ernest Jones. In many cases it is better to leave the primeval mud unstirred. But the principle of psycho analysis is that the conflict in mind is to be solved by the disarming of the adversary. In suggestion the adversary is left undisturbed, but the forces of law, order, normality and self control, are strengthened, day by day, until at length the balance sways to the side of mental health.

In any case it is beyond possibility that struggle and contest of every kind should be eliminated from mind, life does not work that way. It is not for nothing that we are pawns set here to work out our own salvation by pitting our strength against the resistances of matter. There will always be the lower tendencies to be controlled by the higher impulses, unruly desires to be inhibited by better motives. This indeed is the work that ensures the growth of the individual. Therefore to my thinking though it may not be the popular idea of psycho analysis, it is certainly better for the individual who is striving to be the wise man at forty instead of the fool to devote himself first to the strengthening of those things in mind which are traceable and of good report. In this he uses auto suggestion and plans with wisdom and understanding the ideas to be moulded. So he strengthens his bias towards a true balance and does in fact re educate himself along new and better lines.

There is this further advantage to be considered. He thus constitutes himself by auto suggestion his own physician instead of handing himself over to the tender mercies of anyone else. He is a good doctor to himself because he makes himself independent of doctors. Other methods of treatment including Hypnosis and Psycho Analysis, involve handing over one's mentality, lock, stock and barrel, to another. In pathological cases where the individual is beyond his own help this may be necessary, but for the ordinary individual who is more or less normal, the resistance to it shows the extent to which it is unnatural. Again and again I favour prevention rather than cure and in suggestion I see a method of acquiring mental fitness which eliminates a vast host of troubles in advance.

I am acquainted with many benefits which stand to the credit of the psycho-analytic school, and know of many individual cases of alleviation and cure. I also know of a number of failures. I realise that the findings of psycho-analysis have been of the utmost value in extending our knowledge of that vast range of undiscovered country, the subconscious; but I prefer to look at the matter from the view-point of the ordinary man who is neither neurotic nor a pathological case. For him there is great value in becoming aware of the findings and the teaching of psycho-analysis, even as he would also profit much by a greater understanding of the theory of hypnosis; but this is a very different thing from advising him to "go in for" either.

In certain quarters also there is a pretence to turn out people as psycho-analysts wholesale, on the strength of a course of lectures or lessons on the subject. This again is a matter against which we should strongly protest. The balance of mind is a beautiful thing, as delicately poised as is the balance of nature. It is easy to disturb Nature's designs, as when we eliminate birds and find wireworms plaguing us, or when we introduce the rabbit for salvation and it becomes destruction. So an unskilled person, allowed to flounder in the intricacies of another person's mind on the strength of some half-baked instruction by someone with an axe to grind, might do irrevocable damage in a very little while. Even a knowledge of psycho-analysis is not enough as a qualification. Certainly a knowledge of hypnosis ought to be added, and a further acquaintance with psychic matters would be highly desirable. A working knowledge of suggestion and auto-suggestion should be a *sine qua non*, while a physician's acquaintance with the processes of the body is certainly an advantage. Hence it seems that a course of lectures on psycho-analysis is, to say the least of it, inadequate.

But the practical knowledge of psycho-analytic principles is especially valuable in showing the way in which the mind is always at work in the little things of every day, in explaining the reason for slips of the tongue and pen, for the use of the wrong word, for the casual act of forgetfulness.

It shows the cause of many minor departures from the normal in ordinary behaviour, and in work and play. It explains the genesis of unreasonable likes and dislikes, and accounts for the thousand and one vagaries which are included under the general title of "nerves." It sheds a strong light upon character and on characteristics, and shows how easily the abnormal may pass into the pathological, and little slips into dangerous cleavages. In all these ways it conduces to that knowledge of the self which is power.

But most of all it teaches us the normal relationship of the two minds and the wonderful way in which each is designed to work in with the other to fashion a complete whole. Once this is realised the gates are open to the achievement of true progress. The conscious mind calls the tune, and the subconscious pipes to it. No longer is the subconscious a ringleader in the house; when rightly trained it becomes a most faithful and powerful servant. It possesses no volition of its own but it intrinsically rather tends to make it revert to its humble and earthy origin. Volition resides in the consciousness which represents the essentially spiritual part of the man; for we have come, as Wordsworth says - "trailing clouds of glory, from heaven which is our home." Spirit and matter are respectively the hammer and the anvil and upon the resistant anvil of material things and exigencies the spiritual hammer forges the destiny of the soul.

All this conduces to a wiser understanding of life and conduct and to that due balance which is rarer than it should be. The speeding up of the world's tempo is to-day finding many weak spots in our equipment and bringing disabilities in their train. Some of these, however, are quite avoidable and many can be safely met by the equably poised mind. We cannot hope to alter the world and its circumstances, but we can assuredly alter our own attitude to them and what we learn from psycho-analysis should be of immense assistance. We shall if we are honest be able to find the root of many of the difficulties that beset us, and knowing the cause also be able to find the remedy. But, as we have emphasized so freely, the greatest benefit

will be in the control which we can establish for the future over our own minds

Our study shows us sometimes the darker side of the picture, but only that we may look at the other side and see the light, learning what to avoid we know by implication the habits to foster. Freeing ourselves from disabilities, we automatically liberate fresh powers. Therefore to the ordinary individual these pages may be commended in the hope that he will find herein a clue to the solution to many problems, and an indication of the way in which he can use his natural powers to help him climb the hills of life.